

THE
MISSIONARY HERALD.

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THE receipts for April from donations were about \$4,000 less than those for the corresponding month a year ago, and those from legacies nearly \$19,000 less, so that the falling off for the month was over \$23,000. For the first eight months of the financial year the donations were in advance of those of last year to the amount of \$1,855.91. The legacies were nearly \$33,500 less, so that the total falling off for the first two thirds of the year was \$31,592.69. During the last quarter of the year we must look for a large increase from donations from the churches and from individuals. Let none fail to respond heartily and liberally.

OUR friends ought to know that the outlook in Turkey as related to the attitude of the officials toward evangelical work has improved somewhat. Not that the authorities have acknowledged openly the right of our missionaries under the "Capitulations" to maintain schools and preaching-places, but the order for the closing of such schools as have been established is not enforced, and the vigorous attitude taken by United States Minister Hirsch, supported as it is by the representatives of other Powers, has served to stay the threatened proceedings. What further moves the Turkish officials may make cannot be foretold, and the situation, though somewhat relieved, is by no means free from embarrassment. We learn from Cesarea that the bookseller arrested some weeks since in Yozgat has been released on bail. We have every reason to believe that the United States government will defend fully the rights of our missionaries in Turkey. *The Philadelphia Press* well says that our government "has never held the pestilent doctrine—more than once urged in official correspondence early in the century—that a merchant was any the less entitled to protection because his wares consisted of Bibles, New Testaments, or religious works, or that a citizen resident abroad was any the less deserving of the countenance of his flag and the support of his government because his work was preaching or teaching."

It was a happy device of District Secretary Hitchcock, of Chicago, to call upon the young people within his district to take care of our young missionaries. For this purpose he has prepared an attractive certificate to be given to those organizations of the Interior and the West taking shares in "The Young Missionaries' Fund of \$25,000," so called, for the purpose of supporting the missionaries until they shall have been in service three years. It is an appeal which ought to interest the Sunday-schools and young people's societies in Dr. Hitchcock's district. He may be addressed at 151 Washington Street, Chicago, Ill.

The Morning Star arrived at Honolulu from Micronesia April 10, having been gone 136 days and traversing in all a distance of 8,791 miles. Letters from the several stations reached the missionary rooms May 9, after the greater portion of the matter for this number was in type. We think it best, therefore, to give a brief summary of the facts, reserving until our next number these letters from the missionaries. Captain Garland reports a successful voyage. The vessel touched on coral reefs two or three times, but without serious damage. The work in the Gilbert Islands seems to be in an unusually prosperous condition, Mr. Walkup having devoted all his time and energies to this group, and having now returned to San Francisco. On Kusaie the missionaries are in usual health, with the exception of Mrs. Channon, who had been feeble for some time, but at latest dates was improving. This island has suffered severely from lack of sufficient food, owing to the destruction of the trees by the hurricane a year ago. Miss Fletcher's school of Ponape girls, which was transferred to Kusaie, has been afflicted in the death of five of its pupils. Mr. and Mrs. Rand and Misses Fletcher and Foss went on the voyage west of Kusaie, touching at Ponape. All seemed quiet on that island. Though the Spanish governor was personally agreeable, and would allow the missionaries to remain within the bounds of the Spanish colony, he would not allow them to go among the natives till authority came from his government at Madrid. The missionaries, therefore, went on in the *Star* to Ngatic, remaining there for two weeks while the *Star* visited Ruk. The work on Ngatic Mr. Rand speaks of as very prosperous. The missionaries on Ruk are in good health, and fair progress is reported in the church and school work. The schooner *Robert W. Logan* is doing good service, having visited the Mortlocks and coming up at one time to Kusaie. Owing to the refusal of the Spanish authorities to allow the immediate reopening of missionary work on Ponape, Mr. and Mrs. Rand and Misses Fletcher and Foss decided to locate for the year at Mokil, a small island about sixty miles east of Ponape, where no missionary has ever been stationed. Doing what they can on Mokil, they hope that on the return of the *Star* the way will be opened for their return to Ponape. It is a matter of great regret that the *Star* was not able to take Dr. Pease for a tour through the Marshall group, and that Mr. Channon was not able to visit the Gilbert Islands. It is hoped that the *Star* will be ready to sail from Honolulu for her next voyage early in June. Letters to go down by her should be mailed at once. With this brief summary of the report, we leave what else is to be told to the letters which will be printed in our next number.

AGAIN it is reported that Emin Pasha is dead. During the strange life of this man a similar report has been so often received and credited, that it is not surprising that doubts should now be expressed as to the present statement. The marvel is that he and others who have traversed the Dark Continent, through such exposures to sickness and assault of foes, should live so long. Emin Pasha has seemed to have a charmed life. Just what history will pronounce the net result of his labors in Africa it is impossible, at present, to foretell. He has been a man of singular devotion to his own plan of life, but it was a plan which few men would have formed, and fewer still would have had the tenacity of purpose to carry out.

THE secular papers have referred to the coming of the king of Butaritari, one of the Gilbert Islands, to San Francisco. We have received from Rev. Hiram Bingham, who has just reached this country, a brief account of an interview with the king while at San Francisco. No person in America knows so much about the Gilbert Islands as does Mr. Bingham. He reports that the king, Nan Temate by name, welcomed him most cordially when he called, and stated to him the object of his visit. The king was accompanied by his uncle and a young man, a near relative. All of them are Christian men, and recent reports from Butaritari have spoken warmly of their Christian activity. It seems that the king dreads very much the possibility that Germany may take possession of the Gilbert Islands, as she has already done of the Marshall Islands. The conduct of the commanders of the German men-of-war who have visited Butaritari offended the king, and he has decided, if possible, to secure a protectorate by the United States over the two islands which he rules. It is for the purpose of obtaining this protectorate that the king came to the United States. He left his request in the hands of Colonel C. E. Daley, who has been commissioned to represent the case to the authorities at Washington. It is doubtful whether he will have much success in his mission. We regret to add that the uncle of the king died while at San Francisco. The king was soon to return to Butaritari.

WE can add little to what the newspapers have reported in regard to the progress of negotiations for the settlement of the claims against the Spanish government for the destruction of mission property and work on Ponape. Diplomacy, however vigorous, is proverbially slow. The Spanish government claims that inasmuch as the mission property on Ponape was used by the natives in their so-called rebellion, it became a military necessity to destroy the houses. To which it is replied that, were the facts as claimed, the property of a neutral, when destroyed in war, should be paid for by the party destroying it. Our claim for indemnity for these losses in question is being vigorously pressed by our government. We trust that the Spanish government will make its promise to allow the return of our missionaries something more than a form of words, and that guarantees will be given that the missionary work may be prosecuted without hindrance.

WE who live in this land of liberty guarded by law can have little conception of the exactions made by the officials upon the people of Turkey. One of our missionaries in that empire gives the following illustrations of the unjust demands that are made. Not only is there a land tax, but on fields which are used as vineyards there is an extra tax. Some of these vineyards have become exhausted and ceased bearing years ago, but the vineyard tax is still demanded, though nothing is obtained from the land that will meet the charge. Every male person is called upon, from the day of his birth to the day of his death, to pay an annual soldier's tax, amounting to about \$1.75. But when a man dies the government often fails to erase his name from the records, and the community to which he belonged is held accountable for him as if he were alive. Christian communities have been called upon recently to pay soldier taxes for fathers, brothers, and sons who died years ago, though the deaths were reported at the time. And there is no appeal from such injustice.

THE swift passage by our Congress, and the approval by the President, of the bill relating to the exclusion of the Chinese is a matter of deep regret. We can say no more than this at present, since we have not seen a draft of the bill. Apparently its provisions are not so iniquitous as were those of the so-called Geary Bill, to which we referred last month. But some of the provisions of this bill which has now become a law seem most unjust and un-American and in clear violation of treaty obligations, and we are amazed that it received the approval of the President. It could only have been through fear that a worse law might be enacted. The requirement relating to certification as to residence here, on the part of the Chinese in this country, to which only white men are permitted to give testimony, is wholly indefensible. What the result of the passage of this law will be in China it is impossible to predict. China is a patient nation, but she may turn upon us in retaliation for this wrong done her, in a way that our blinded legislators have not thought of.

WE call attention to the article on another page by S. F. Wilkins, the originator of the Extra-Cent-a-Day Band movement. Let no one think that because the scheme is so simple it is therefore of little value. The plan has worked well, and numberless deeds of beneficence have been accomplished through these gifts, which have come with so little effort. Those who seriously consider the matter of giving an extra cent a day may discover how easy it would be to give many extra cents a day should they make the attempt. Mr. Wilkins, at Newton Centre, Mass., will be glad to furnish envelopes to any who apply to him. We trust he will hear from a great many bands yet to be formed.

LETTERS from our missionaries in Mexico refer most gratefully to the service rendered them and the churches by Rev. Dr. Webb, whose own account of a recent visit in Mexico will be found on another page. The missionary brethren and native Christians greatly enjoyed and were profited by this visit, and they ask that other Christians, laymen or clergymen, who visit Mexico will make themselves known at the mission stations.

ON the thirteenth of April was celebrated in New Rochelle, N. Y., the ninetieth birthday of Mrs. Dr. William G. Schauffler, the well-known missionary, who spent over forty years of her life in the Turkish Empire. Her four sons were present, as was also the venerable Dr. Cyrus Hamlin, who, with Mrs. Schauffler and Dr. George W. Wood, are the only ones left of that remarkable band of our Constantinople missionaries who began the work of evangelization in the Turkish Empire. Mrs. Schauffler was the first single lady missionary to go to Turkey, and the first to commence female education in that empire. Dr. Hamlin was the first to start a training school for male missionaries; these two are thus pioneers of the great educational work since accomplished in Turkey, and helped lay foundations on which a noble structure has been built, whose results thus far are seen in five Theological Seminaries, six Female Seminaries, four colleges, and a number of preparatory schools, scattered all over the Turkish Empire. Within the lifetime of these two missionaries the whole of the mission work of American Christendom has sprung into being and spread over the

world. Mrs. Schauffler has twenty-four living children and grandchildren, including her daughters-in-law. At a memorable gathering in the afternoon, when asked to say a few words to those present, Mrs. Schauffler, in a sweet, calm voice, and with perfect self-possession, spoke of all of God's mercies to her and hers, but especially expressed the wish that she might be able to lift her voice like a trumpet, and reaching all Congregational and Presbyterian ministers, urge them to stir up their people to more earnest love and effort for the spread of God's kingdom around the world. Dr. Hamlin and her sons also gave utterance to their feelings of gratitude and joy at God's dealings with the aged mother and her descendants. It was a beautiful promise of that time coming, when all the labors and sacrifices incident to the missionary work of the church shall end in glorious fruition; a foretaste of that gathering on the other side, when all the redeemed shall rejoice with joy unspeakable and full of glory over all they have been permitted to do for the triumph of the Redeemer's Kingdom.

WITHIN the past few months there have been sad losses by death among the missionaries on the Congo River. The English Baptist Missionary Society has suffered the most. Mr. Percy Comber died in February last, two brothers and their wives and a sister of Mr. Comber having died before him, making six members of one family who have given their lives for Africa. The Congo Balolo Mission, under the auspices of the East London Institute of Mr. and Mrs. Guinness, has recently suffered a heavy blow in the death of its leader, Mr. John McKittrick, a man of much promise, who died at Bonginda, on the Upper Congo, November 22. The Church Missionary Society is sorely tried by the death of Mr. Graham Wilmot Brooke, who died at Lokoja, Upper Niger, in March last. Mr. Brooke is the young man who made such determined effort to reach the Soudan, first through Algeria, and then by the Congo and Mabangi, and afterward by the Niger. He was a man of extraordinary qualifications for success in any calling, and he devoted himself with a singleness of purpose and the wise energy and devout piety which gave promise of unusual success in the evangelization of Africa.

THE Greek Evangelical Alliance, of which, until the time of his death, Rev. Dr. George Constantine was the head, has now chosen as its president Rev. George Kambouropoulos, pastor of the church at Manisa. In writing from Smyrna recently, Miss Lawrence says that their sense of loss by the death of Dr. Constantine grows deeper and deeper as time goes on; and she adds, "Never perhaps was a man more dearly beloved by those who, by the grace of God, were led to believe on Christ through his teachings, than was George Constantine. He had wonderful power in winning old and young men. He was both a father and brother to them. Still it was evident from the first that his death would not mean the death of the Alliance, however true it might be that, while living, he was the life of it." The Alliance proposes to retain its work at Smyrna, Manisa, Biendir, Ordoo, and Semen. Mr. Kambouropoulos has been urged to take the pastorate of the church at Smyrna, but he feels that he is needed at Manisa, and will remain with that church. May the blessing of God rest richly upon this Alliance and make it more and more a power for good!

A PASTOR of a church beyond the Mississippi, in remitting to the treasury of the Board the sum of \$19, gives an interesting account of the way in which this amount was secured. A little more than a year ago a man who had been far astray from God was converted, and he at once gave himself to active Christian work. Feeling that he ought to do something for foreign missions, he prayed earnestly that some way might be opened for him to aid this cause. Procuring five empty beehives he placed them in his field, and solemnly promised the Lord that he would give the product of those hives to foreign missions. Strange to say, it was only a few days before every hive had a colony of bees. Where they came from no one could tell. At the close of the season the honey was sold and the proceeds amounted to the \$19 which have just been remitted. These bees are already at work this year, and a larger amount is anticipated in the autumn for foreign missions. How much might be earned for benevolent work if Christians had their hearts warmed and would set their wits at work!

IN a letter from one of our missionaries in Japan he refers to a letter received by him from a prominent native minister, so wise and appreciative that he makes an extended quotation from it, giving us permission to print the extract here, though without the name of the author. It will give some light and much hope in regard to the attitude of the native Christians in Japan. "It is surely a source of much comfort that we Japanese workers are understood and sympathized with in our intellectual and moral life, as well as in our outward and professional labors. Such mutual understanding can not but tend to the strengthening of our united and common work. The true union and the breaking away of the middle wall of partition can only be secured through intellectual sympathy as well as religious union. And it seems to me that it is high time that we Japanese should begin more and more to cultivate that spirit of brotherhood which knows primarily no difference between cultivated and uncultivated, civilized and non-civilized, European and Asiatic, but which recognizes the worth of man, because he is man and a child of God. And on the part of you missionaries, it is time to begin to sympathize with us in our patriotic and national life as a people with a peculiar mission, and also in our independent religious thinking, which tries to solve the problem of Christianity and the evangelization of the world, with the peculiar light of our education and situation. I never had in my life a single drop of anti-foreign blood in my veins. When I was born, my father and mother were already advocating foreign intercourse. Not even during the past two years have I had, at any time, the anti-foreign feeling. But I feel that Japan has a mission, and that we must develop our individuality. I have not been, I confess, without some jealousy to secure the full development of these. I believe also that the best way, and most essential thing for securing this object, is to get your sympathy and coöperation. I have written long and with no other thought than that of hastening the coming of the kingdom in Japan and the countries of Asia, and the good of humanity."

ONE of our younger missionaries, who has recently reached her station in Turkey, writes: "The Lord Jesus has been a most precious and living reality to me since I left America. That which I had to give up to come here was very small compared to the blessings which have come in return."

SKETCH OF THE TREBIZOND STATION.

BY REV. M. P. PARMELEE, M.D., OF TREBIZOND.

TREBIZOND was a very ancient Greek colony, mentioned by Xenophon, some 400 years before Christ, as the place where he with his ten thousand on their retreat first reached the sea. For a period of some 1,600 years after Xenophon's time it remained an insignificant town. In the year 1204 it became the capital of the Comnenan dynasty, which for 250 years bore sway over the greater part of ancient Pontus. In 1462, nine years after the fall of Constantinople, it submitted to the Ottoman rule, which continues to this day.

The modern importance of the town is due to its being the port of entry for eastern Turkey and northwestern Persia. Its population is at present about 40,000; 20,000 being Turks, 12,000 Greeks, and 8,000 Armenians. Its situation is picturesque and its climate, though damp, is salubrious. This is attested by the fact that no member of a missionary family connected with the station is buried there. One missionary grave may be seen in the Protestant cemetery, that of Mrs. Stoddard, who died of cholera while on the way with her husband from Persia to the United States.

Trebizond was occupied as a missionary station in 1835, earlier than any other place east of the immediate vicinity of Constantinople. The following is the list of missionaries who have been connected with the station at least one year:—

Rev. T. P. JOHNSTON,	1835-1844	Rev. NATHAN BENJAMIN,	1844-1845
Rev. W. C. JACKSON,	1836-1839	Rev. P. O. POWERS,	1845-1856
Rev. G. W. WOOD,	1842-1843	Rev. O. P. ALLEN,	1856-1857
Rev. E. E. BLISS,	1843-1853	Rev. A. M. PLUMER,	1858-1859
Rev. M. P. PARMELEE, 1882 to the present time.			

It will be noticed that the time since 1835 naturally divides itself into three periods, two of missionary occupation, and an intermediate one of non-occupation. During the first of these periods the work attracted extended notice on account of its encouraging progress, the bitter persecution it suffered, and the great fortitude which the brethren displayed. In 1846 a church was formed, one of the first group of churches organized in Turkey, and a year later a pastor was settled over it.

Though the missionaries of that period had plenty to occupy them in Trebizond and its immediate vicinity, they were not content to work there alone. Recognizing themselves as the advance guard sent far to the front, they made tours of exploration extending entirely across the peninsula to the Mediterranean Sea. Mr. Jackson went to Erzroom in 1839 and established the station there. Mr. Powers spent the winter of 1851-52 in Tocat and Sivas, being the pioneer missionary in those parts; and Dr. Bliss visited Marsovan in 1852, and the next year located there one of its first missionaries. Thus Trebizond became the mother of stations, and those pioneer missionaries worked with a self-sacrificing zeal scarcely less than that of the apostles.

In 1860 the place was made an out-station of Erzroom, but at the distance of eight days' journey the missionaries of that station were unable to give the necessary attention to the work on the coast. Meanwhile an interesting work was

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coming forward at Ordoo and other points ; and though previously the interest had been chiefly among Armenians, Greeks were now beginning to seek after the truth. It was deemed advisable, therefore, to reorganize the Trebizond station,



and the writer was transferred from Erzroom in 1882. It was also arranged that a Greek-speaking missionary be stationed with him, and to that end Rev. J. W. Seelye joined the station in 1885, but was soon after transferred to Constantinople. The Greek work has developed rapidly, as well as the Armenian, until more than half our adherents are Greeks. In 1888 the Greek Alliance of Smyrna assumed

charge of the Greek work in Ordoo and Semen, the missionaries still coöperating, and the visits of Dr. Constantine were very helpful and stimulating. But now that he is gone, there is far greater urgency for a Greek-speaking missionary. There is also special call for a high school and other agencies to help forward our rapidly growing work. Nothing but that nightmare, retrenchment, stands in the way.

The present limits of the field, extending some 250 miles along the coast and 60 miles into the interior, embrace a territory equal to the three States of Massachusetts, Connecticut, and Rhode Island. In this field there are, in round numbers, three quarters of a million of souls, 600,000 being Mohammedans, 120,000 Greeks, and 30,000 Armenians. At present we have three well-established out-stations—Ordoo on the coast, and Semen and Bey Alan in the interior. At Ordoo two churches have been organized, one for Greeks, and the other for Armenians, with able and zealous pastors. During four months of each year the light of the Ordoo congregations shines out over the mountains from Chambahsi, their summer resort, thirty-six miles from the coast. If our means permitted, these points of light might be rapidly increased.

The following table shows the progress of the work since the reorganization of the station in 1882 :—

	1882.	1885.	1888.	1891.	ADVANCE.
Adherents	170	285	585	867	Fivefold.
Church members	26	29	84	181	Sevenfold.
Attendants on worship	200	310	515	685	Nearly sevenfold.
Scholars	68	140	279	412	Sixfold.
Contributions	\$97	\$407	\$782	\$1,245	Nearly fourteenfold.
Scriptures sold for each three years .		1,565	1,586	2,187	Total, 5,338.

The entire contributions for this period have been \$6,191. The progress here indicated is certainly very encouraging ; and yet how little has been accomplished as compared with what remains to be done ! Think of only three churches with less than 200 members in the three States of Massachusetts, Connecticut, and Rhode Island ! And yet this is exactly our case, except that the population is less. In reality we have barely crossed the threshold of our task ; the bulk of it lies yet before us. May we not hope for vastly increased contributions and abundant prayer, so that the progress of the future may be tenfold greater than that of the past ?

EXTRA-CENT-A-DAY BANDS.

BY S. F. WILKINS, ESQ., NEWTON CENTRE, MASS.

WILL you not, pastor or layman, endeavor to organize an Extra-Cent-a-Day Band in your church ? In every church there must be at least one man or woman able and willing to do the necessary work—if it is seen to be the Master's work. Will you not propose it at the missionary concert, and start a Band, however small the beginning may be ? No by-laws or constitution are required.

The only officers needed are a President and Treasurer, and the former is not indispensable. No special meetings are needed except to decide occasionally on disposition of funds, because all matters of information in connection with a Band are in order at any missionary meeting. The Treasurer can distribute monthly envelopes to members, count returns, and make entries in an hour a week, on the average, if the Band does not number more than 200.

I have pondered this plan for several years, and believe that no valid objection can be brought against it, but there are many considerations in its favor. It is simple; it is within the means of almost everybody; it does not interfere with other ways of giving; it is marvelously efficacious.

If it occurs to you that your people are giving well already and will not want to give more, still will you not place the plan before them with its tremendous possibilities, and let them say whether they will not, for the world's sake, adopt it? If an extra cent a day seems insignificant, will you not consider what the magnificent result will be if all the Christians of this land actually and continually give each an extra cent a day for missions? If on presentation your people do not at once favor it, will you not yet show them the obligation—the blessed obligation—that rests upon all Christians to carry the gospel to the whole creation, and that they can help easily and mightily by coming into this movement?

If Christians can be brought to realize the dreadful darkness and degradation of a thousand million fellow-beings; if they can be shown that the Lord's command—simple, clear, unqualified, imperative—to preach the gospel to every creature, is for them; if they can be led to consider that for almost nineteen hundred years Christ has waited for the accomplishment of his great commission; if they can be made to comprehend the vast results to be attained by the Extra-Cent-a-Day Band system through the minute gifts of many individuals,—then it seems to me they must adopt, they cannot fail to adopt, the Extra-Cent-a-Day Band plan. Then the question of money supply will be answered, the treasures of the missionary societies will be abundantly supplied, and tens of thousands of new workers can go out into the field of the world. Would that every Christian might be inspired to extra giving according to this simple system!

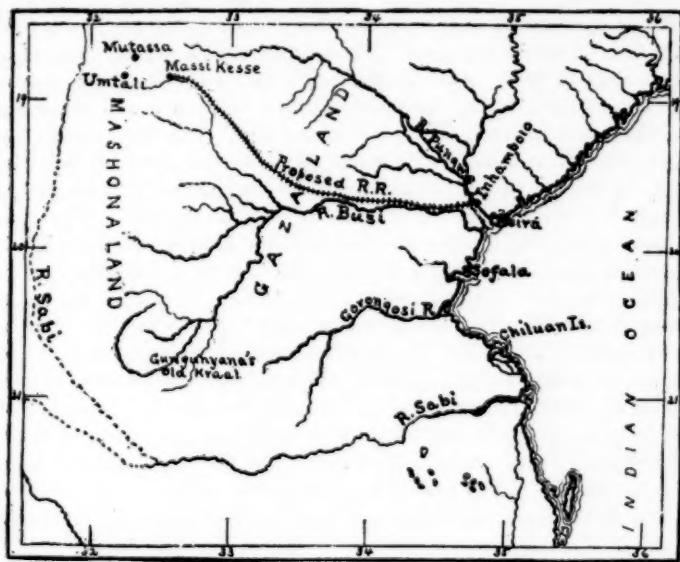
What other achievement can be compared with that of carrying the gospel of Jesus Christ throughout the world? And that achievement we can compass in this decade of our century. Shall we do it? Glorious the privilege that is allotted to us to be workers with God! Divinely splendid the opportunity lying at our hands to send the good news of the great salvation to the whole creation! The church may speed it or delay it, but the glad time is surely coming when the Saviour's edict shall have had its blessed and complete fulfillment. Be it our ambition—there is none higher or holier—to hasten on that day!

A MOVEMENT INTO GAZALAND.

In the *Missionary Herald* for March allusion was made to an anticipated report, which we hoped to publish, of a journey into Gazaland by Messrs. Wilcox and Thompson, of the East Central African Mission. The report when it

arrived presented facts and arguments bearing upon the proposed occupation of this territory by our mission, and it was deemed best to wait some decision as to what should be done before presenting any detailed account of the exploration. We give here a sketch-map that will indicate what was done by the party that visited Gazaland and what it is now proposed to do.

Messrs. Wilcox and Thompson, going from Inhambane by steamer, arrived at Beira September 26, 1891. Thence they went up the Pungwe River by a lighter, to a trading post about seventy miles from the mouth of the stream. From this point they went on foot into Mashonaland, passing, as we suppose, through Massi Kesse, though their report makes no mention of the place, and reached



SKETCH-MAP OF GAZALAND.

Umtali October 9. Starting southward from Umtali, which is an important station of the English Society for the Propagation of the Gospel, they made the journey on foot to Gungunyana's old kraal. The country on the first portion of the route is very rugged, with some good valleys among the steep mountains. It is here well watered and the streams flow toward the Sabi. There was no evidence of any great population, though there were acres and acres of cultivated lands. The people dwell in strongholds on the mountains, perhaps a thousand feet above the valleys. They seemed kind and hospitable, and it is supposed that they have chosen these elevated sites for their dwellings to secure safety from the raiding tribes south and southwest of them. About midway between Umtali and the old kraal of the Gaza king, Messrs. Wilcox and Thompson crossed a mountain ridge about 6,000 feet in height, beyond which they came to

a beautiful, high, rolling plateau, sloping gradually toward the south, having an average elevation of about 4,000 feet. There was abundance of water, the streams flowing toward the Busi River. The people were no longer hiding in the mountains, and there were large kraals of from twenty to fifty huts. This high plateau ends within a few miles of Gungunyana's old kraal, which is only about 1,500 feet above the sea-level. They found at this kraal a Portuguese gentleman, who claimed to be the governor of the region, but he admitted that he had not heard from the coast for over three months. It is commonly reported that Gungunyana is about to return from Baleni, his southern capital on the Limpopo, but of this there is no clear evidence.

Messrs. Wilcox and Thompson returned to Beira, after an absence of forty-three days, having walked 500 miles. They were much pleased with what they saw of the region and of the people, and they believe that there is a promising opening here for missionary work. It is clear that the location at Gungunyana's old kraal is not the best. Attention was turned to the region fifty or sixty miles a little east of north of the kraal, about halfway between it and Massi Kesse, where the streams from the west flow into the Busi. The British South Africa Company claims that this district is within British territory, but this point is not definitely ascertained as yet. It is on the boundary between Mashona and Gaza lands, and it is certain that the English, in their occupation of Mashonaland, must make a highway between the mouth of the Pungwe and Fort Salisbury. *The London Times* has recently reported that a route for a railway from the coast inland has been decided upon. About sixteen miles from the mouth of the Pungwe River is Inyamboio, to which place large trading ships can come, while the mouth of the Busi is rendered dangerous by sandbanks. Opposite Inyamboio the railway will start, touching the Busi River about sixteen miles from its mouth, and passing inland along the banks of that river till it reaches Massi Kesse, a distance of about 180 miles. It is stated that about half of this road will be finished by the end of the present year, and the remainder in 1893. Fort Salisbury, the British station in Mashonaland, is about 125 miles north-east from Massi Kesse, and these two points will ultimately be connected by railway.

It is now proposed that three men, probably Mr. Wilder, of the Zulu Mission, and Messrs. Thompson and Bunker, of the East Central African Mission, shall go by way of the Pungwe route to this region north of Gungunyana's old kraal, and select some place for residence on this high plateau in Gazaland. On the west of them, in Mashonaland, will be the mission of the English Propagation Society. They will not build permanent houses until they have explored the region, know something of the people, and have tested the climate, and so are able to decide intelligently upon the expediency of a permanent mission. The expense of such preliminary occupation will be comparatively slight. Such care in investigations will afford the best guaranty of the establishment of a successful mission. The region in view will not be more than fifty or sixty miles from the route of the proposed railway.

We commend the brethren who are to take the lead in this movement, and who may possibly be on the way when these pages reach our readers, to Him who can prepare a way for his people far better than any that they can make.

Expect Great Things from God; Attempt Great Things for God.

THIS number of the *Missionary Herald* will reach most of its readers just prior to the day which is the centennial anniversary of one of the most memorable events in foreign missions. On the thirty-first of May it will be just one hundred years since William Carey preached his famous sermon before the Nottingham Association of Baptist Ministers, which resulted in the organization of the first purely foreign missionary society in England designed to preach the gospel among the heathen. We trust that this centenary will lead multitudes of Christians to study the life of Carey, that they may get a new impulse from the story of this remarkable man and that they may trace with gratitude to God the progress of the foreign missionary work within the last hundred years.

Whoever considers the case will stand amazed before the picture of this untrained preacher, who ministered for three years to a people so indigent that they could not pay him enough to buy the clothes he wore out in their service, and to whom it was an advance in position when he was asked to take charge of a flock that could pay him ten pounds a year, yet cherishing through all these years the thought of proclaiming the gospel to the unevangelized, and doing this notwithstanding the indifference and even the open hostility of those who were in high places in the church. In addition to preaching he taught school, when he had the opportunity, but when the scholars failed him he returned to his shoemaker's bench to eke out his scanty subsistence, being barely able to provide food for his household and that of the poorest quality.

But whether teaching or cobbling, he was all the while studying the problem of the evangelization of the world. In his obscure parish at Moulton he wrote his "Enquiry into the obligations of Christians to use means for the Conversion of the Heathen," which his biographer, Dr. George Smith, calls the "first and still greatest missionary treatise in the English language." It is certainly marvelous from a literary point of view, and the more so when it is remembered that this obscure and untrained shoemaker wrought without any of the helps which scholars ordinarily have for the making of books, that he could have presented in such orderly and fairly correct way the facts in regard to the state of the world at his time, and that he could follow his array of facts with such clear reasoning as to the attitude of the church of Christ.

The publication of this "Enquiry" awakened deep thoughts in many minds, and yet to Carey's sore distress no practical results appeared. He was called a "miserable enthusiast" for even proposing such a scheme to his ministerial brethren. But his courage was not engendered from earth. He watched his opportunity, and that opportunity came. When it was his turn to preach at the meeting of the Ministers' Association, held at Nottingham on May 31, 1792, he took his text from the prophecy of Isaiah liv: 2, 3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." The sermon produced an extraordinary

effect. The two great thoughts which it enforced have proved like the voice of a trumpet to armed hosts, "Expect great things from God; attempt great things for God." Dr. Ryland, in describing the effect of this sermon, says: "If all the people had lifted their voices and wept, as the children of Israel did at Bochim, I should not have wondered at the effect. It would only have seemed proportionate to the cause, so clearly did he prove the criminality of our supineness in the cause of God." And yet it illustrates the prevailing apathy of the times in reference to foreign missions that, deep as was the impression made by the sermon, the ministers and others were about to depart without taking action on the subject. Carey in his distress seized hold of Andrew Fuller's arm and exclaimed, "And are you, after all, going again to do nothing?" It seemed as if the heart of the preacher would break, so intense was the fire within him. Possibly, as God saw, it needed all that apathy and indecision on the part of others in order to awaken to the utmost the holy enthusiasm of the one man whom he would make leader in this enterprise. And Carey soon had the joy of seeing, at Kettering, October 2, 1792, the formation of a society for propagating the gospel among the heathen. Carey had urged as part of his plan that every member of every congregation should pledge himself to earnest prayer and to the giving of at least a penny a week. Does such a proposal seem small? Notwithstanding all that has been done and the millions that are given after a century since the sermon at Nottingham, it is still true, as Carey's biographer says: "The churches, whether by themselves or by societies, have yet to pray and organize up to the level of Carey's penny a week."

The churches of Christ of every name may well regard this as a centennial year in reference to foreign missionary work. Not that modern missions began one hundred years ago. Carey, in his "Enquiry," devotes a whole section to a review of previous undertakings for the conversion of the heathen. He refers not only to the missionary labors of the Apostles, and to mediæval missions, but to the labors of John Eliot, David Brainerd, and Ziegenbalg, and especially to the work of the Moravian Brethren in Greenland, Labrador, and the West Indies. But from Carey's preaching and from his personal going as a missionary to India, we may date a new form of organized missionary effort which has been productive of unspeakable blessing through the century now closing, the influence of which shall continue till the kingdoms of this world shall become the Kingdom of Christ. Would that the pulpits of Christendom might ring out this year, and in trumpet tones, the inspiring sentiments of Carey's sermon: "Expect great things from God; attempt great things for God"!

A MONTH IN MEXICO.

BY REV. E. B. WEBB, D.D.

AFTER a pleasant winter in Southern California, I have devoted a month to our missions in Mexico. The trains are slow, and the distances appalling, but I have managed to see most of our own missions and several of the missions of other denominations in this neighboring Republic. And I find everywhere, among all the missionaries, an earnest devotion to their work and a settled hope-

fumess in regard to the future. Difficulties of a trying nature they have to encounter, but they do not falter in their aim. Opposition, subtle, stealthy, persistent, and organized, they must face, but they have no fear. The day of bloody persecution is in most sections past. Freely and steadily the missionaries pursue their beneficent ends. Openly and avowedly the converts renounce the authority of priest and Pope, and connect themselves with the aggressive Protestant churches.

A careful study of the missionary work on the ground, and a free and familiar intercourse with the brethren, have interested and encouraged me. As appears in many ways, the newly formed churches are deepening and strengthening their hold upon the communities in which they are planted. The schools are tolerated; sometimes favored. The teachers and pastors are no longer despised or avoided, but everywhere respected, and often honored with the attention and confidence of the best men in both city and country.

If one were to visit Mexico with an ill-bred and hostile suspicion, as some do, ignoring the mission of Christ to the world, never looking for mission churches or mission schools, he might return as he went, in his ignorance denouncing all such enterprise as failure and folly. But if one wishes to see consecrated men and women and Christian progress, he need not be disappointed. It may not be too confidently affirmed that the ladies connected with these missions keep up with the fashions either in dress or theology. They may not appear in the last style of little hat and shrunken gown. They may not know that Moses did not write the Pentateuch, and that Paul did not write the Epistle to the Romans. They may dislike the new theories that they hear in sermons when they come home. They have neither taste nor time for the fads and the fashions of Paris and Boston. But they commune with God and pray as Moses did, "If thy presence go not with me, carry us not up hence." And to the work they give themselves as did Paul—"This one thing I do." Even the little infant seems to know that he is a missionary baby and must not fret or cry, but lie still on his back while the pale-faced mother corrects proof or furnishes copy for the missionary paper. Fitted by natural refinement and by superior education to grace any drawing-room in the land, what a rebuke is their life to many in our churches who merely flirt with God's opportunities, and die and leave no works to follow them!

At Guadalajara Rev. John Howland has fought a good fight. Pushing bravely into the stronghold of the enemy, close up under the ramparts of their citadel he has secured a most advantageous position and planted a church. Though surprised by this bold move, the enemy at first scorned his audacity. But it soon became evident that he was there to stay. Then they turned all their guns upon him in his isolated position, but he did not flee. Then all the forces and arts of the ancient Church were turned against him, but still he stood his ground. Then the powers of government, local and national, were adroitly and angrily sought to displace him. But, like a rock in the roaring current, he was immovable. Threats did not intimidate him; bribes could not buy him. Summons before tribunal after tribunal could not sap his strength or cloud his courage. And finally all their arms and arts exhausted, they said practically, like a brave enemy outgeneraled and captured, "Well, you are a good foeman; you are a

good man, and we give it up and leave you to enjoy the position which you have honorably won."

And now a beautiful church edifice is rising on the ground so heroically selected and held. A few hundred dollars (who will send the first hundred?) will complete walls and tower, and establish a new witness to the advance of the truth wherewith Christ makes free.

Rev. A. B. Case, one of the most successful of all our workers in Mexico, I saw but little of on account of sickness in his family. Rev. M. A. Crawford was too busy with some peculiar and pressing service to leave Hermosillo and attend the annual meeting. Rev. H. M. Bissell, a faithful and devoted brother, I was sorry not to meet.

At Chihuahua Rev. James D. Eaton is doing a wide and aggressive work. By wise economy and timely action he has secured a valuable property which happily meets the conditions of both a comfortable home and a flourishing school. But beyond this, by patient watchfulness and persevering endeavor he has secured a lot of land—and a more conspicuous or desirable lot for the purpose is not to be found within the limits of the city—on which he is already erecting a commodious and attractive church edifice. And this he is doing with the expressed congratulations of many citizens, and, I am persuaded, with the unstinted good wishes of many others who hesitate to commit themselves openly to the Protestant movement. Chihuahua feels the quickening influence of the United States more than most other cities in Mexico, and this adds to the good prospects of a successful mission.

At Ciudad Juarez Rev. A. C. Wright is doing a vital and far-reaching work in training converts for future service in the gospel ministry. Nothing more important, nothing more essential can be undertaken for the Republic of Mexico. But he is sorely limited and cramped in his present quarters, and ought to have at once more room and a better building. And I sincerely hope that no unforeseen obstacle may delay the erection of a commodious and permanent house for the Training School in El Paso. Rev. Otis C. Olds, with a genial and kindly heart, is very happy and useful in this school. But the judgment of the mission is that he ought to be freed as soon as possible from this service, in order that he may renew his successful work in the field.

The annual meeting at Chihuahua was wisely planned and successfully carried through. Such a gathering, while it breaks the sense of loneliness which at times seriously oppresses the missionary, is of great service in forming plans and helping on the common work. That last formal meeting on Sabbath evening, when the Lord's Supper was commemorated, and when the pastor took a number of the little children in his arms and baptized them, and blessed them in the name of the dear Lord, was, all things considered, a most impressive and significant service.

And now I wonder again, as I think it over, whether the life of the missionary is not the most Christlike and productive of all human lives. Kindred and friends often object to their favorite becoming a missionary; and it is true that his life does not roll on conspicuously in one full, commanding current. The iconoclast makes a noise in the world. The critic yields a brilliant lance, albeit it is sometimes hastily hurled against the rock. The specialist rolls the

deep, strong forces of his life in one shining current. But the current of the missionary's life is divided and drawn off into many little streams. It sends a rill to many a parched and thirsty household. It refreshes many an arid plain. It flows along many little channels through acres and acres of blank and barren waste, changing the desert into a garden. A superficial observer, looking to the sources of a missionary's life, his acknowledged abilities, his complete education, his brilliant prospects, is disappointed. The result seems indifferent. The promised career is dwarfed and dried up.

I was disappointed in looking upon the Rio Grande. Arrested by the noble name, and knowing its sources, I expected to see a full, deep, strong river rolling majestically from the highlands through the country and away to the sea. Instead I saw a shallow stream, winding insignificantly along through a half-dry and rocky bed. Is the Rio Grande a failure? Wait a moment and consider.

I learned that this magnificent river, which can rise in its wrath and overflow its banks and change its bed, is drawn off through many little unseen courses, as well as through many channels, apparent to every eye, to irrigate the land. Acres and plains and valleys of barren waste country are converted by its diverted waters into fruitful fields and peach and orange orchards and beautiful gardens. And hence the shrunken current, and the loss of sweep and majesty. So with the missionary; the deep, full, strong current of his life is divided and drained off to irrigate the human desert, and to the superficial observer there is the loss of a splendid career. But look abroad from his home, and how our hearts with emotions of grateful enthusiasm respond to the sight of fields and fruits and orchards and gardens and goodly shade called forth—yea, created, by the streams of his life: called forth out of the very waste and barrenness of the desert! And is one to be pitied for the loss of a career who thus surrounds himself with life—beautiful, fresh, social and spiritual life? To what greater or better can one aspire?

I cannot close this brief account of my experiences and observations in Mexico without recalling and recording with hearty thanks the personal attentions and kindly aid and fraternal hospitality which I received from the missionaries of other Boards, as well as from those of our own. I am not to forget, brethren, the new, deep, and tender feelings with which, for a time on the field, I entered into your life and saw with your eyes, and turned to God in your prayers.

Letters from the Missions.

Mission to Austria.

ADDITIONS.

UNDER date of April 4, Mr. Clark sends the following cheering words:—

"Yesterday was a day of special interest in our Weinberg church. Five more were welcomed to full membership. In these three months forty former Romanists

have been received to the Congregational churches of the American Board in Bohemia. Each one of the five received yesterday is worthy of special mention. Shall I introduce them? That woman at the left was a bitter opponent, now a humble follower of the Master. The tall, pleasant, energetic woman near her was a heathen

of the heathen, an inmate of one of the devil's houses in Prague. Through God's mercy she was brought into our rescue and reform home. After very marked and thorough conversion she was restored to her parents. For months she has been the light and joy of her father's house, where she has won others for gospel truth. She is now to learn dressmaking in Prague. With God's help she will prove a true worker for lost souls.

"The old lady standing next to her is an unusual case of conversion in advanced life. Those two at the right, with such earnest, determined, yet peaceful faces, are a young married pair who need your prayers. Her parents and his parents too, not to speak of many others, have completely disowned them because they have renounced Romanism. Ah! dear friends, you little know the struggle it costs some souls here to stand up for Christ and his truth! Will you not help them and us at the throne of grace?"

West Central African Mission.

FROM Bailundu we have letters down to February 24. Mrs. Webster and Mrs. Woodside have combined the two schools, the one for boys and the one for girls, and the experiment is working well. The attendance, including five boys who were in Mr. Stover's English class, is about seventy-five. The village school has an attendance of about twenty-five, and Mrs. Stover has begun a school at the king's village, which is about two miles distant. The ladies caring for the schools, it is possible for Mr. Woodside to give much attention to evangelistic work, and he goes to the ombala several times during the week. Mr. Stover speaks of the congregations, both at the station and in the villages, as good, and there are tokens of interest among many. The young men are not opposed at the villages as they used to be, but are allowed to preach unmolested. It is still true that the old men do not want their children to accept the gospel, since they will be lost to them if they become Christians.

FROM KAMONDONGO.

We are sorry to be obliged to report that Dr. and Mrs. Clowe are in such physical condition that it may prove necessary for them to return to the United States. Should this be the case, the loss to the mission will be very great. Mr. Fay, in reporting the condition of affairs on his return to Kamondongo, says:—

"There has been a good deal of change since we left here for home. We no longer are troubled by the petty demands of the native chiefs, and I think we have a more secure feeling, as now it would take a bold native to molest the goods of white men.

"Then, too, we have a larger number of old men in attendance on our services; though I think that many of them come only because they think that Mr. Sanders helped them in the war, and so they must come because he wants them. But if we cannot get them for a better reason, still let them come. What we want is the ears of the people, and we will let the gospel speak for itself. Sometimes at a morning service we have a goodly number of the older men, and some of them must know quite clearly the way of life. All they lack is the converting power of the Spirit. This we know will come, and for it we are praying and laboring.

"Perhaps I can best let you into our work by telling of a Sunday's labors. The boy goes to the village to sound the gong by nine o'clock, and we are ready for service by half-past nine. We all gather at this service. The attendance varies from seventy to 110 or 120, the majority of them giving good attention. At this service from twenty to thirty little children, too young to count, sprawl over the floor, much to the discomfort of the speaker, often, but rich in promise for the future congregations. After this service comes the Sunday-school, which sometimes runs up to 100. Some of the brighter boys teach in this school, while Miss Bell has the girls who are a little advanced, and I now take the men from the village to our house, and try to fasten the impression that may have been made in the other service. In this way, till his departure, Mr. Sanders

had given these men much instruction. After the service I give those in our village who can read, a printed verse, to learn for their prayer-meeting in the evening. In the afternoon Dr. Clowe and one or two boys go out to the surrounding villages. At half-past three the boys start to the village to call the people to the afternoon service, at which we have from seventy to ninety. The young people on the place have their prayer-meeting alone in the evening. This completes our part of the Sunday's work, but we hope that it is then only just begun.

"I wish I could speak with joy of our church here, but I am sorry to say that they are not growing as we would like to see them. We need to read Paul's letter to the Corinthian Church to keep us from being discouraged; still we believe they have the root of the matter in them."

Western Turkey Mission.

FROM BARDEZAG AND SMYRNA.

In the *Herald* for April, Mr. Chambers, of Bardezag, reported the special interest awakened during the Week of Prayer. Following that week there were meetings such as were never before seen in the place. Mr. Chambers, under date of March 18, says: —

"The result was the arresting the attention of many careless ones and mockers, the quickening of the spiritual life of the community, and the addition of nineteen to the church on confession. An old Young Men's Christian Association has been revived, with a constitution modified so as to approximate to that of the Young People's Society of Christian Endeavor; the young men are developing considerable interest in the meetings, and hope in the future to engage in some form of Christian activity. In short, the church and community have made a decided and apparently permanent advance. The High School has had a share in the blessing, nine of our boys having made confession of their faith at the last communion. Gathered as these boys are from many cities, towns, and villages around, from

Constantinople, Nicomedia, Adabazar, Sivas, etc., the influence of the school is widespread. Though our wants are many, yet our hopes are high."

FROM SMYRNA.

Miss Lord writes that the number of pupils on the roll of the Girls' School is eighty-eight, of whom sixteen are boarders. The class of students is improving year by year, and while some things are discouraging, there is manifest growth of the girls in Christian character. Miss Lord writes: —

"The Jewish rabbi has been making a strong effort to get away our few Jewish girls, by threatening to publish the names of all those who send their daughters to Christian schools. A great pressure has been brought to bear on them, and one has left; but we hope she will return. They are among the most bright and promising of our pupils, and some of them are very much interested in the New Testament.

"Our King's Daughters and Temperance Societies continue to be the most encouraging and helpful features of our school work. At our meeting yesterday five new members were admitted to the Temperance Society. It is exceedingly difficult for one here to pledge herself not to taste or pass any alcoholic drink, for the daughter of the family is always expected to hand it to the guests on every occasion; no baptism or funeral is without it. The members are at least agitating the question among their friends, and we hope our little society will set people thinking, if nothing more. One of the seniors interested the young men in her village in the Christmas vacation. They signed the pledge, afterward formed themselves into a society with her help, and are working enthusiastically for their friends."

GEMEREH.

Mr. Fowle, of Cesarea, writes of the out-station of Gemereh, which he visited recently in company with Miss Burrage, traveling through mud and snow, and

suffering from cold and leaky roofs at night : —

" When the end of the journey brings you among a people as earnest, as progressive as these of Gemereh, it is very easy to count these discomforts as nothing. Between the middle of the afternoon and midnight of a day in January there is quite an interval. That interval was used in the examination of candidates for church membership. I was delighted, not only with the replies and spirit of the candidates, but with the earnestness and spiritual perception of many of the brethren and sisters. I realized, as never before, that such an examination of candidates is a grand educator of those already members. Then, too, their carefulness and sense of responsibility for the spiritual purity of the church were both pleasant to see and encouraging to remember.

" The services of the Sabbath began with a young men's prayer-meeting at sunrise, a very helpful service, conducted entirely by the young men. A hearty breakfast was no sooner disposed of than the preacher appeared to take me to a meeting of the church committee; then followed the sermon. That audience is an inspiration to any man! The room is low—not more than eight or nine feet high; it was crowded with eager listeners; there was not much hardship in deserting the platform because of the dripping from the saturated mud roof, for wherever the speaker stood, there all eyes, all faces were turned. When I remembered the wickedness, the robbery of fifty years ago, I could only marvel at the change already wrought by the gospel in the hearts and lives of these eager listeners. One has little chance in such a place to make use of his 'homiletical hobbies.' The simple gospel simply told, in ready ears and to waiting hearts, is the only thing possible, and thank God! it is the one thing needed. At the communion in the afternoon we accepted ten out of the eighteen candidates that had been examined, and baptized four children. You may be sure that the gladness of heart at

night more than made up for the weariness of the body."

On returning again to Gemereh, after a visit to Dendil, Mr. Fowle exhibited Bible pictures with the aid of a magic-lantern. This exhibition led to the cordial invitation to show the pictures in the Gregorian church. A crowd of from 1,200 to 1,500 filled that edifice; but the priests protested against the "desecration" of their church. It is a significant fact which Mr. Fowle mentions that one of these priests, who was notorious for his drunkenness, was requested by the mayor, with more force than politeness, "to return to his cups."

Central Turkey Mission.

THE KINDERGARTEN AT HADJIN.

MISS BATES, under date of March 2, gives the following encouraging report of the influence of kindergarten work at Hadjin, in which she and Mrs. Coffing are engaged : —

" There is a lively scene on the bit of smooth road in front of our gate every morning about half-past eight, for not only are the boys and girls of the High School then on their way to school, but almost every one leads by the hand, or bears on his or her back, one of the kindergarten babies as well.

" This kindergarten school is proving a great success. The first twenty scholars were collected with great difficulty, but after these had had several weeks' training, had learned some of the pretty songs and games, and had entertained their fathers' guests at New Year's time with these, our difficulty was of quite the opposite character. There were more applications for admittance than we could accept. There are now fifty little boys and girls in the school, some of them from the more well-to-do Armenian and Protestant families, and some of the poorest of Hadjin's poor. Of the fifty children, just three have paid the full tuition fee, two medjiddies or \$1.64 1-2, though several others have paid the price asked of them. Nearly twenty of the very poor, for whom it was impossible to find

even one cent, have been received free. A special gift of \$20 enabled us to employ a second assistant to look after all these little ones.

"To show you how poor are some of these children, let me give you an example. One woman had been told that she might send her little boy, but as she did not avail herself of the privilege, we sent one of our teachers to learn the reason. The woman said, 'The children who go to that school must carry with them something to eat, and very often I have not even a crust to give my child. Here at home, when he cries from hunger, if I have any bread, I give it to him; if I have not, he cries, and so we get along.' Now the child is coming, and several of the other children have fallen into the habit of bringing a little more than they will themselves need, with the expectation of giving to these poor when necessary.

"This school is a revelation to the people in many ways. First, the idea that little children are worth taking so much trouble and going to so much expense for is utterly new and strange. But these little tots are working reforms that we have for years labored in vain to introduce among their elders. For instance, in a land where it is a great shame for a man to perform the slightest service for a woman or a child, is it not a great triumph to have a father leave his shop of a stormy morning, take his little four-year-old daughter in his arms, and carry her the half-mile, or nearly so, to school? Mrs. Coffing and I stand by and congratulate ourselves, and are more pleased than I can tell you, when we see one of the men most fixed in the old notions coming rapidly up the road with his baby in his arms. One man who has been for years opposed to Protestantism was so pleased with the kindergarten that he brought his two little girls, begging us to take them, and saying that if necessary he and his family would go hungry for the sake of saving the medjidie apiece we asked for the children. Since that time we have n't had in all Hadjin a better friend to the various branches of our work than he.

"Then these children are teaching their parents other lessons, as, for instance, that of neatness and cleanliness. When one little girl's mother told her one day that she was going to come and visit her school, the child answered, 'Oh, don't! or if you do, be sure you comb your hair before you come. If you come with such looking hair, I should be *so ashamed!*'

"All these are, of course, only the secondary results. The waking up of the children, and teaching them to think, the keeping always before their minds those things which are 'true, honest, just, pure, lovely, and of good report,' instead of the impure words and degrading scenes of Hadjin streets are even more important.

"As we turn our attention from these little children to the older ones, there are both encouraging and discouraging features. Among the girls in the house, of whom there are twenty-nine, there is an earnest spirit, and we believe that good work is being done. The last few weeks of the old year seemed to be a time of especial religious interest in the school, and though there has been no general revival, there have been among our girls a number of quiet conversions."

Eastern Turkey Mission.

FURTHER NOTES OF A TOURING MISSIONARY.

In our last number Mr. Browne, of Harpoot, reported a tour through the Geghi district, and we now have his account of visits at Shepik and Arabkir. Writing from Shepik, January 4, Mr. Browne says: —

"Our blessed experiences of last winter seem likely to be repeated here, judging from the meetings of the past four days. You may remember what I wrote before from this place of the proselyting efforts here of the Baptist pastor in Arabkir. He has finally succeeded in immersing four of our converts of last winter, who, with the one or two previously baptized, have been persuaded to withdraw from their former brethren and form a communion of 'True Believers.' The fruit of such

a division of our little community, you can readily see, was most disastrous to the work here. Our feeble church was rent in twain, and in place of brotherly love and harmony there were dissension and bitterness. The aforesaid pastor came to administer communion to his followers and demanded our chapel. This was refused him, and he then sent a teacher from Arabkir to continue his work, who was soon compelled to leave. These events antedated my coming.

"Instead of going as usual to stay among our brethren, I became the guest this time of the most influential of these recent Baptist converts, the one whose conversion last winter from a life of notorious wickedness so confounded unbelievers and rejoiced saints. The evening I reached here our meetings began in the largest room of my host. Beginning there, and in all the three daily meetings subsequent, the power of the Lord was present to heal. The hearts of all seemed to melt together. Seldom have I enjoyed meetings of more gracious spiritual power. Confessions and reconciliations have been most tender and genuine. Such is their preparation for the Week of Prayer. All but one of those immersed express their readiness to commune with us when I shall return from Arabkir. I leave this place with hopes of another winter of spiritual ingathering. All seem to unite in the support of our preacher, and are pledging most generously to build him a parsonage and a girls' school."

GREAT JOY AT ARABKIR.

Writing from Arabkir, February 1, Mr. Browne says:—

"Returning here from Shepik I found Misses Seymour and Mellinger had been calling diligently. During the Week of Prayer they had daily meetings with the women in the chapel. Encouraging signs increased during that week, so that we readily yielded to the urgent solicitations of the church to remain. January 10 it was announced that the daily sunrise and sunset meetings would be continued; the former in the chapel, the latter in a

recently purchased building in another quarter, now occupied as parsonage and high-school building. I requested that our first meeting in the new building that evening be one of praise and consecration.

"Though this was the fourth service of the day, fully an hour before the time the largest room, containing 200, began to fill. Half an hour afterward it was full, and the praise service 'began of itself,' as one of the deacons said. At the appointed time, the pastor and I could hardly make our way to our desk, the room being packed and many standing throughout the long services. The pastor first spoke and I followed, especially requesting that all participants in the meeting seek to be brief and pertinent. The first hour seemed but a few moments. The second began and passed without a sign of weariness, after more than thirty prayers. The blessing began then and there. The congregation slowly dispersed with full hearts and shining faces, eagerly anticipating the meetings there on the coming evenings.

"Thus began our second week's meetings, and the spirit of this first characterized them all. Every morning, through the chilling fogs and keen air of sunrise, 100 to 150 brethren gathered in the spirit of prayer and supplication. Nor was this an easy thing. It required consecration and hard self-denial. Many lived more than half an hour's walk away. Some told me they had to rise hours before daylight to work in order to afford the time. With such sacrifice God was well pleased.

"Every evening we had a preaching service in the upper quarter, with an after meeting, which soon became an inquiry meeting, continued sometimes for two full hours. This evening service became so fully attended that I was compelled one evening to ask the youths to go to another room for their meeting and all the women to still another room for theirs. This was to furnish standing-room for the crowds of Gregorians who began to attend, till forbidden by their ecclesiastics. Frequently these remained and seemed deeply affected in the inquiry meetings.

" Since the Week of Prayer three weeks have passed and these two daily meetings continue with unabated interest; but our strength is exhausted. To the fourth delegation of brethren who have just said, ' This is the most glorious time our church has ever seen; you must remain till Easter,' I was compelled to say: ' I simply cannot. If it be of God, ye cannot overthrow it.' I know this is but half the truth, and we fear leaving almost as much as staying. So with deepest reluctance we turn our faces homeward, praying to be led of Him who led us hither."

APPARENT FRUITS.

" 1. A very widespread interest throughout the Armenian Church, evinced by unusual courtesies and words of cheer from their most prominent men.

" 2. Added to this is their very large attendance on the Sabbath, and that of their young men at the various meetings during the week.

" 3. Renewal of first love and first works, with fellowship meetings among the church members, expressing itself in house-to-house visitation.

" 4. The attendance and coöperation of some of our zealous Baptist brethren, one of whom declares: ' This is nothing else than another Pentecost.'

" 5. Of their own accord already over fifty have handed in their names as those who have found the Messiah, or are still seeking him.

" 6. A revival of giving. After a sermon yesterday on Mal. 3: 8-10, I asked for a ' thank-offering,' for love of Christ, and to my utter amazement they brought to the altar nearly 1,500 piastres, the equivalent here of about 500 days' wages of a common laborer.

" With profound gratitude we leave this work in the hands of God. ' Establish Thou the work of our hands upon us.' "

Madura Mission.

TIRUMANGALAM.—BITTER PERSECUTION.

MR. JONES, aside from his work in the theological department of Pasumalai Institution, has charge of the two stations

of Pasumalai and Tirumangalam. He speaks specially of the size and excellence of the Tirumangalam field, and says:—

" It is indeed a most interesting field and gives unbounded hope to the one in charge. The long service of Brother Herrick here has told mightily upon it, and its growing congregations are drawn more from the higher classes than are those of any other station. For this double reason of the hopefulness and substantial success of our work here, the heathen show more bitterness and resort to persecution more than they do elsewhere. It may also be because that miserable relic of past barbarism, the robber caste, is more prevalent here than elsewhere. Certain it is that the Christians of Tirumangalam suffer more opposition and loss than those of any other station.

" There are now five good congregations whose churches have recently been burned down by our enemies; and this means, in most cases, the burning of the Christians' houses too. The other day I was at Sembatti, where we have a good congregation and also a most determined and desperate enemy. Two months ago he and his party burned down our church and six houses of the Christians, stole one of their bullocks, and destroyed much of their crop. The Christians might easily retaliate by burning down his property, but they show true Christian patience and resignation. I administered the Lord's Supper last Sunday to them, and to church members from five other villages four, five, and seven miles away. They were seated in my tent. Three of the congregations there represented had their church recently destroyed, and so have no place for service or prayer.

" Thus several of the good congregations of the station are planted in the midst of bigoted heathen and because they are prosperous they are thus harassed. What is to be done? It is of no use to erect any more thatched buildings. They will only encourage the enemies in their spite and hatred. The people are very poor. They are suffering terribly from the effect of three successive semi-famine seasons.

[June,

Some of them have really not enough food to eat. And yet several of these congregations say to me, 'We *must* have a house of prayer. Some of us have already been homeless religiously for two and three years. It is no use to build again with thatched roof. We are very poor, but we long to do all we can, and even more than we can, to rebuild. Will you not secure from the Board or from friends half the sum required, and we will by work and by borrowed money make the other half?' I never found prayers more worthy of answer than these; I never knew a work which more imperatively demanded our attention and effort than this.

"One hundred and twenty-five dollars would be half enough to erect in each one of these places a good substantial church, that would last for many years and defy the torch and hatred of the enemies, and that would be an honor to our Lord and a glory to our cause in those dark heathen villages."

Foochow Mission.

THE BOYS' BOARDING SCHOOL.

MR. PEET, writing from Foochow, March 1, says:—

"The Foochow City Boys' Boarding School begins its new year with brighter prospects than ever before. Not only do we rejoice in the fact that the attendance is the largest in the history of the school, but that also the school is receiving the kindly recognition of the people who live close about us — men of influence and literary attainments. The applicants for admission this year numbered some seventy-one. Of these, fifty-nine have been received, and the school accommodations have been stretched to their utmost limit for their reception. We have been able this year, for the first time, to take our choice of those applying for admittance with no fear that our school would not be full. The English department has attracted many here who, there is no doubt, would otherwise have either entered some non-Christian foreign school or else have continued in their own heathen schools.

"Among those who have entered this year is a young man connected with the Imperial Chinese Telegraph, and who comes to us by special permission of the prefect. He is here during the day and does night duty at the telegraph office. Others are sons of literary graduates, who up to within a year or two have treated our work with a haughty indifference. These are significant facts and lead us to feel that if we cannot reach the higher and literary classes through our churches, since on account of the fear of ridicule they would not be seen in our houses of worship, we *can* reach them through our schools. Every parent understands that his son will be held to the faithful performance of every religious duty and to the strict observance of the Sabbath. We thus have one of the grandest opportunities for the spreading of gospel truth. It is our aim to send out from our school young men who can be respected by Christians and heathen alike, not only for their piety but also for their literary attainments. The advanced class numbers six pupils, all of them promising young men. Two of them are given the opportunity to assist in teaching the younger boys, in the hope that they will be able to do better work as teachers in our day-schools when they have completed the prescribed course of study here.

"There is a grand opening for work in this department — such an opening as has never been offered before. A city of 600,000 inhabitants lies about us, ours being the only foreign boarding school within the city wall. More means and larger accommodations are badly needed. The prayers of God's people must go up for this, a most important part in the great work of the evangelization of China."

North China Mission.

WOMAN'S WORK AT TIENSIN.

MISS MARY STANLEY, under date of February 4, refers to a trip she had recently taken:—

"I visited six villages and saw many,

many women. When I went I took with me the young girl (one of our Peking schoolgirls) who is now my school-teacher. It was an experiment, and I trembled a little, fearing that she would be annoyed about her unbound feet and general unlikeness to most Chinese girls. I came back glad I had taken her. She was an immense help. Everywhere we went a small girls' school was immediately organized. She took the dirty, uncombed ones in hand and cleaned them up, and did a great deal of good. The women treated her most kindly. The little girls all took to her, and the mothers said, 'O Miss Stanley, do have a school in Tientsin, to which we can send our little girls—a school where they can learn to read, to sew, to cook, to be good!' I found a hearty welcome everywhere, and would have been glad to have settled down with them, to teach and lead them.

"I had four bright young women here for the winter's study, and our first station class is a success. They are diligent and in earnest, helpful and kind. I try to instil the idea that they are getting knowledge to give out to others, and hope they may prove lights in their villages and homes.

"I have also a day-school of ten girls—two are boarders; and while the cold winter weather continues I give all a meal at noon. The children are doing nicely, and my young teacher is proving a great help."

Shansi Mission.

SEED-SOWING AND FRUITAGE.

MR. CLAPP, of Tai-ku, reports that, during January, several persons, including some of the schoolboys, manifested much interest in the gospel truth and seemed to be deeply convicted of sin. Among the number was a teacher who was under treatment for the opium habit. Mr. Clapp writes:—

"On the twenty-fifth of January, the Sabbath before closing school, all who had been examined as to the grounds of their faith and gave evidence of sincerity of purpose to live right lives were pub-

licly received as catechumens, or probationers, and signed a covenant to henceforth forsake sin and live as becomes disciples of Christ. Seventeen in all took the covenant, but how many will stand the testing which this probation will give the opportunity for, of course only time can tell.

"We are very anxious and are trying to do all we can to save one bright boy of about fifteen years of age who has used opium more or less *ever since he was a baby*, and has smoked it for seven years. His parents are dead, but he has wealthy friends in and about the city who support him here, though they sometimes also tempt him into his old habit. He comes of the literary class and has a very bright and active mind. If he is saved now, we believe he will become a useful man, perhaps a native helper."

Mr. Thompson is now living at Jen-Tsin, and finds much to encourage him. He reports that in the place no less than eighty per cent. of the people were, at the time of his writing, February 2, sick with *la grippe*, and many deaths had occurred. Thus far nearly all the missionaries have escaped serious sickness. Mr. Thompson writes:—

"I have had golden opportunities to preach the gospel here this winter. There are three inquirers, but I cannot say whether they are sincere or not. A teacher brought his idols and tablets—eight in all—and gave them to me. It is strange if such a man can be insincere, but a Chinaman will do even more than that in order to get 'taken on' by the foreigners. Nearly every Chinaman is a sort of politician running for office."

Japan Mission.

CLOSING OF THE TOKWA SCHOOL AT SENDAI.

In the *Herald* for March, reference was made to the decision of the Provincial Assembly to establish a new school at Sendai that would come in competition with the Tokwa, and of the consequent determination of our missionaries to withdraw

from the Tokwa. The school, however, was temporarily reopened in order that the students who were anxious to complete their course might do so. The term closed March 24, and twelve strong young men were graduated. Mr. Curtis reports that the school closed not only with the good will of the trustees, but of the students generally, and with many expressions of regret on all sides. Dr. DeForest sends the following account:—

“The school into which we have put so much strength during five years has closed. The final exercises took place yesterday, in the presence of the 150 scholars, the teachers and trustees, the governor and mayor, and several scores of leading officials and citizens. It was indeed a grand wind-up. It was the occasion of frank and regretful expression of opinion on the part of all concerned, with reference to the first prominent effort in Japan of non-Christians to carry on a school with Christian principles. The attempt was an honest one on both sides, and as two governors, with many influential citizens, have been promoters of this unique movement, you can easily see that it has attracted wide attention, and has won large praise as well as called down a continued fire of hostile criticism. It has been indeed a trying position for all concerned. First, for the trustees, because not one of them is a Christian. Second, for the teachers, because they were united in Christian principles.

“Yet it tells well for the trustees, that they were willing to entrust a school to Christian teachers, and to keep it up in face of steady public and private criticism, when the annual deficit of \$2,500 or \$3,000 had to come out of their own pockets. The promoters of the school had confidence in Dr. Neesima, and in those with whom he associated. And they would have been willing to carry on the school, provided others had joined the movement and aided it pecuniarily.

“Well, it has closed. And it was just delightful to hear Mr. Wada, the acting principal, speak for a half-hour before that audience of distinguished visitors and the

students, frankly saying that of course the school had been carried on on Christian principles, and that the fruit of those principles was already seen in the conduct and aim of the graduates and undergraduates; and he hoped no student would ever disgrace the moral teaching he had received, but would rather so act that ere many years had passed it would become a common regret all around that a school that had produced such men had been given up; and out of that wide regret, he hoped, the school would be established anew, no more to be abandoned.

“It was equally pleasing to hear the reply of one of the twelve graduates, as he told how in all their studies he and his fellow-students prized not only the morality but the Christianity they had received in connection with their studies. Then I spoke briefly, and was followed by the mayor and the governor, who expressed deep regret that they were unable to carry on a school that had done so much to inspire the students. It will please you to know that the work of your missionaries was most cordially recognized by these officials. More than that, the trustees sent Mr. Curtis a pair of beautiful bronze vases, and sent me two rare boxes of gold lacquer which I wish could be put on exhibition over your way.

“Of the students, five or six of the graduates will go to the Dōshisha, and some of them will take the theological course. Others go to the various schools of the empire, far or near, bearing the seeds of Christian truth. The school has closed, but the work done has not. It will abide. More and more the authorities are jealous of any foreign hand in their educational institutions, and the places for which foreigners have been eagerly sought will hereafter, more and more, be filled by those bright young Japanese who have studied abroad.”

PRESSURE OF THE WORK.

Mr. Albrecht writes from Kyōto:—

“I have never known a time in my ten years of ministerial service when the work has been as inviting and pressing as it is

now. Never have I felt how the utmost possible is called for, and yet how much there remains undone, even after the utmost possible is done. And it is this undone part, this seeing such mighty opportunities unused, fruit rotting in the field, that wears and frets one's spirits. Weariness of the flesh I can sleep away, but the work undone, the work for which there is no worker, looms up every day, renewing its plea. And yet, neither I nor anybody else here can respond.

"When I think over our field here, it overpowers me with its greatness. We have a fair work in Tamba and Tango; we have three churches — all three feeble — along the east shore of Lake Biwa; we have begun some work in the south part of our province, and also toward Ise; but there is the west shore of Lake Biwa, with hundreds of populous villages; there is the whole province of Wakasa, with no other Christian work than one or two Episcopal stations; there is the whole east half of Omi, where we are doing nothing, aside from the three feeble churches along the shore of Lake Biwa. We have scarcely begun to touch the field right around us."

TOTTORI.

Mr. Rowland reports that the health of Mrs. Rowland has improved so that it has been decided that they can remain for the present in Tottori. He speaks of some sad experiences in the province of Tajuma in connection with the late elections. In the city of Tottori, he says, there is some spiritual life.

"Mr. Severance is doing some excellent seed-sowing with the Yōnen Kwai, an association of children. He is giving them a talk on some Bible character or kindred subject every Sunday afternoon. The same society is working every Saturday afternoon with a view to getting money for a church building at some future day. This is industrial work, pure and simple. Miss Gill and Mrs. Rowland help them a little. A night-school gathers a dozen illiterate factory girls four nights in the week, for the rudiments of an education. This is the work of the women

of the church. It is held in the house of Miss Gill's teacher, a graduate of the Barrows-Dudley school, in Kōbe. It will soon be a means of direct Christian influence. We are having with the Young Men's Christian Association a weekly exercise in church history, using Dr. Learned's book, and beginning with the thirteenth and fourteenth centuries. We are just getting ready for a study of the Reformation. It is exceedingly interesting, and much easier than a similar class last year in systematic theology. That made me sweat last year, sometimes cold sweat too. It is a delight to be able to help guard these young men in a faith that I pray may remain pure and simple to the end of time. I have, too, a Sunday-school class of some of the same young men. Ten years, even five years, hence, they will be responsible men and they may be the foundation of a strong, active, aggressive church. If they do, we shall have our reward."

MIYAZAKI, ON KIUSHIU.

We reported some two months since that Rev. Mr. Clark had taken up his residence in this city, in the province of Hiuga, on the island of Kiushiu. The nearest port to Miyazaki is Hososhima, forty-five miles distant. Of their journey from this port to their new home Mr. Clark writes: —

"In Hososhima is a little company of 'seekers,' though only one baptized Christian, a lady, at whose house we call. Three miles further on, at Shinmachi, is another company who have had Bible instruction, though none have been baptized yet. Seven miles further on is Mimitsu, where there are nine church members, more or less alive; we take dinner at the house of one of them who is fully alive, and always has a warm welcome for the missionary. We are now looking very eagerly for an evangelist for these three places. It is a very promising circuit.

"Eighteen miles from Mimitsu brings us to Takanabe, where we have an evangelist and about forty good Christians. A large

group of them met us outside the town, and our welcome here was very hearty. The evangelist and three or four others have come thus far, eighteen miles, from Miyazaki to meet us. Next day we go on to Miyazaki. Three or four miles out we meet a company of fifteen or twenty of the Christian men awaiting our coming with hearty greeting; and just outside the city the church women were waiting in jinrikishas. We pause just long enough for bows, when all come on to our house, where the bows and exchange of greetings are more elaborate. A half-hour of introductions and sociability, then a hymn, and Evangelist Washiyama reads a chapter from the Bible, and leads us in prayer. Then the company, kindly considerate of our fatigue, leave us to ourselves. Our welcome among the people here could not have been more cordially expressed than it has been in these and other ways."

NEW CONVERTS.

Mr. Clark reports the presence of Mr. Ebina, the President of the Japan Home Missionary Society, and his wife, for several days, visiting the schools of Hiuga province. At a theatre meeting in Miyazaki, some 700 or more persons were present. At other meetings, one of them in Mr. Clark's house, 200 were present. Mrs. Ebina met the women on several occasions. Of a communion service, at which Mr. Clark baptized six adults and four children, he writes: —

" Two of these were a judge and his wife who had walked here that morning from a town eight miles away, over a mountain path, carrying their two heavy children, one four and the other two years old. All four were baptized. They returned home after the service, carrying the children, and in a pouring rain. Such people make good Christians. On Friday, seven of us walked over the same mountain road and had communion service at the house of this man, and I baptized his mother, eighty years old, blind, but otherwise strong in body, mind, and faith. This is a happy household; the father, mother, grandmother, and two children, all the

family, newly given to the Lord. They are the only Christians in the place. A fellow-judge was present at the service, one of half a dozen whom Evangelist Ueoka meets weekly for Bible study. We all walked on the same afternoon to Hirose, seven miles, spent the evening at the house of a man whom, with his wife, I had baptized the previous day, the firstfruits of evangelistic work in this old Samurai town. At this house gather every week, with Mr. Ueoka, a company of seven or eight men to study the Bible and ask questions about Christian truth. Two of these come in for the evening; both are doctors, and one is a member of the provincial legislature. Wider work is planned for this place, and the prospect of a speedy harvest of souls here is good."

Mission to Mexico.

ANOTHER CHAPEL.

UNDER date of April 29, Mr. Eaton writes from Chihuahua: —

" In order to attend our late conference in Chihuahua, the delegate from San Buenaventura, Deacon Teófilo Romero, came 160 miles and remained through the entire week. When the report from his little church was called for, he came forward modestly and read it from a small sheet of paper. He is a man of few words and very quiet manner; but he caused quite a sensation, when, after a few sentences about the small congregation that meets in his own house, and without any attempt at emphasis, he continued: ' By an item which appeared in our paper, *The Witness*, all know of my purpose to build a house of prayer, a chapel, such as my means may allow. The work is already begun, the walls having reached the height of nine feet. The building measures 30 feet by 60, and its location could not be better, as it is very central, and near the Roman church and the principal square. The necessary lumber has been cut, and a part of it dressed and brought from the mountain. The front doors and a side door are finished. The site measures 165 feet by 82; and my wish is that the in-

come from the property may be for the support and furtherance of the gospel. I hope to build more rooms, besides the three which were bought with the land; and when these can be put in order for renting they will yield wherewith to satisfy my desire.' In the same low tone of voice the good deacon continued to read of the acceptable work of one of our theological students who spent the last summer vacation with them, and of the organization of a society of Christian Endeavor.

"In his moving address which followed, given through an interpreter, Dr. E. B. Webb, of Boston, did not fail to make use of the interesting incident; and he afterward remarked, in private, that it was a most impressive event—the telling, by a plain man, and in so quiet a way, of a work undertaken by himself, that is to be of great importance to his townsmen, and that should inspire with fresh hope and courage all those who labor and pray for the coming of the Kingdom in this land."

Notes from the Wide Field.

AFRICA.

UGANDA.—The London papers contain a telegram, dated Zanzibar, April 19, reporting that war is raging in Uganda, and that the Catholic party, headed by King Mwanga, has killed the leader of the Protestant party. Captain Lugard, of the British East Africa Company, interposed to restore order, and the Catholics retreated to an island, where a sanguinary conflict took place. Captain Lugard rescued six priests who had been roughly treated. *The Church Missionary Intelligencer* for May prints the following extract from a letter of Rev. Mr. Baskerville, written in Uganda, December 4, which throws much light on the situation: "We are living on a volcano; the whole country is in a ferment. The Roman Catholics started all the trouble by sending men to destroy Melondo's place in Kyagwe: he is one of our biggest and most respected chiefs. Wisely he, before taking any hasty measures, went to consult Captain Williams, who told him to go and defend his property. Accordingly yesterday he went, and the king (that is, the Roman Catholics) has sent four Roman Catholic chiefs after him to *kill him!* Here our friend Mwanga has put his foot in it, and deserves no mercy at the hands of the company. Well, Williams went to the king and told him that unless he sent counter-orders to stop these men, he would fight with him. Our people have acted nobly and kept from violence. We went to see one chief, who was for fighting at once, but he promised to refrain, out of respect to our opinion and advice. If the Protestants throw themselves upon the captain, and do nothing rash, they will win; but if they act independently, they will lose. They are now waiting to hear from the messengers sent after the chiefs who had gone to fight the Melondo: if he has been killed, there will be war, and it will mean the expulsion of the Roman Catholic party, for Williams will aid the Protestants as being the aggrieved party."

THE FRENCH CONGO.—Three missionary families have ere this left Paris for the French Congo region, where they are to be found at Talagouga, above Lambaréne, on the upper Ogowe, and at the foot of the great rapids, the first station of the French Société des Missions Evangéliques. Two of the missionaries are MM. Allégrét and Teisseres, who explored this region two years ago. They are to labor among the Pahouins, who are numerous there, and will open schools for the children, to which will be added a workshop for sawing and joining timber. These Pahouins, says *L'Afrique*, seem more likely than other native populations to comprehend the benefits now to be offered them, as they have not yet encountered the missionaries of Islam, those redoubtable adversaries of European civilization.

NYASA. — The agent of the African Lakes Company wrote, March 14, that a new disaster had befallen the garrison of Fort Johnston, south of Lake Nyasa, which was constructed by the British commissary charged with the administration of that region. The slave-traders had attacked the company's expedition, wounded the leaders, and killed or wounded many Zanzibari soldiers.

ITEMS. — A decree exempting from duties all merchandise for missionaries in Eastern Africa was made public at Zanzibar, March 14.

The British government has recognized the treaty made between the South African company and Lewanika, chief of the Barotse. A monthly postal service, established by an agreement between the company and the chief Khama, will go as far as Kasungula, one of the stations of the French Protestant mission upon the Zambezi.

The German authorities are endeavoring to civilize the natives of their Cameroon colony. They have five schools, in which the pupils are taught Bible history, reading, writing, arithmetic, the rules of interest, and a little German. They can already sing many of the German national songs.

A letter from M. Coillard, at Sefula, announces the arrival at the Zambezi of the missionary from the West Indies, Dr. Johnston, who is crossing Africa to visit the missions. It will be remembered that he took with him six young colored men of his own church, and that he left some of them in Bihé, to work with our missionaries there. • These young men have recently returned to Jamaica.

EGYPT.

THE COPTS. — The United Presbyterian mission in Egypt is having remarkable success among the Copts, the influence of the mission extending far beyond its own organized work. A letter from Rev. Mr. Alexander, dated March 8, given in *The United Presbyterian*, reports that at Assiout, where he had long been stationed, the Copts themselves had held nightly meetings for over three years in their cathedral church. They seem to have been, in externals at least, thoroughly reformed, for they have abolished the confessional and have removed the pictures of the Virgin and the saints. All this has been done under the leadership of reformed Coptic priests, but these priests are not competent to lead in the further reformation of the church or in the unfolding of the Scriptures. They are untrained and most of them extremely ignorant. At Assiout the leaders in the Coptic church have asked the United Presbyterian mission for one of its licentiates to become their religious teacher, providing his support and promising him freedom of utterance. In other places in upper Egypt the Copts have held meetings similar to those at Assiout. Three Coptic young men have been placed by their parents in the training college of the United Presbyterian mission, with the avowed purpose of preparing them for service in the old church. This certainly is a remarkable movement and one of great promise for the future. The Presbyterian mission has for years been laying a good foundation by its labors in Egypt, and the blessing of the Lord has rested upon it in a marked degree.

CHINA.

A MISSIONARY'S ESCAPE. — The Rev. J. Parker, of the London Missionary Society, whose station was Chao-yang in Mongolia, reports in *The Chinese Recorder* his thrilling experiences at the outbreak of the rebellion last autumn. On November 12 everything in the mission seemed to be going on well, when suddenly the native preacher informed Mr. Parker that 2,000 robbers had attacked villages thirty miles north of them. The people of the city began to flee to the mountains, though the story of the number of rebels was discredited. The next day the robbers, for they were nothing less, arrived and began to burn the Mongol temples and murder the Mongols, while Confucian temples and Chinamen were spared. Mr. Parker and his

man, taking what provisions they could, walked twenty-five miles to a town where they found shelter, and on subsequent days, hearing rumors of robberies in different places, they went from town to town where there was hope of security. One night the old preacher sat down on the kang, and said in the most helpless kind of way, "We have no road now; eastward there are robbers, and westward there are robbers, while in the north and south there is nothing but mountain." "Well," said Mr. Parker, "there is one way open yet, and that is the way above." Not catching the meaning, the preacher said, "Ah, but we have no cart." "Perhaps the Lord will send us his fire-cart," said Mr. Parker. Seeing his meaning, the preacher said, "Yes, that way is always open, and we are ready to go." The rougher element of people had the ascendancy and Mr. Parker and his friends met everywhere with insult; they suffered much from cold and hunger, and refuge was found for ten days on a mountain-side. Hearing then that the rebels had been driven from Chao-yang, Mr. Parker returned to find the city in the saddest condition, with no business, shops closed and barricaded, and piles of headless bodies outside the gates. Taking refuge in an inn which was closed to others, Mr. Parker did not go outside for days. The Christians came secretly and spoke cheerfully, though every one was in terror as to what might happen should the robbers return. Yet the greatest fear rose from the bad element in the city. The converts urged the missionary to escape, as they thought he might do safely. But he had no money, and could obtain none from any source. The converts told him that their hearts had no peace as long as he remained, such was their anxiety for his safety. Their excellent spirit is illustrated by the words of Mr. Parker's Chinese man, whom he was obliged much to his regret to leave without paying him his dues. When anxiety was expressed as to what the young man would live on during the winter, he replied, "Oh, never mind; you go. The Lord will help me. I don't fear. I am trusting in him." Other Christians showed a similar devotion. After three days' dangerous traveling, Mr. Parker reached Chin Chou, suffering more from cold than he had ever done in his life, and he finally reached Tientsin December 29, safe but sadly worn.

A letter from Mr. Meech in *The Chinese Recorder* states that the viceroy at Tientsin, through the foreign office at Peking, called upon the authorities at Chao-yang to find and protect Mr. Parker. This was subsequent to his escape, but the authorities were persistent, and informed the innkeeper that if his assertion that Mr. Parker had escaped to a place of safety should prove untrue, his (the innkeeper's) head would be in danger. This care of the officials for Mr. Parker's safety has produced a good effect in Chao-yang, as the people perceive that the Christians are to be defended. The converts now move about in the city without molestation.

POLYNESIA.

MARÉ.—The *Journal des Missions* tells a sad story of the state of things upon Maré, one of the Loyalty Isles, where the London Missionary Society has been obliged, by the French occupation of those islands, to give up its successful work. Mr. Jones, the English missionary, gave over to M. Lengereau, of the French Société des Missions Evangéliques, the care of the churches of Maré. The chiefs, under pressure from the government and its agent, "made life impossible for the followers of Mr. Jones at the seashore," where all the natives have hitherto lived. They were obliged to retreat into "the brush," the interior of the island, where their gardens are, and which they had only visited for a few days at a time. The natives are divided into the *shore party* and the *brush party*, and there is a perpetual conflict. The shore party, being much smaller than the other, has been reduced to admitting into the church and even to naming for evangelists, men under discipline, who have fallen into sin. M. Lengereau writes: "On the day when I affirmed my intention to conduct myself and the church

according to the gospel rule, and not according to the ambitious views of such and such, war was declared. It grows more and more violent. If in spite of all the provocations of which our people are the objects, they remain quiet, it is only in deference to my advice and in order to show once more that they are not guilty but victims."

INDIA.

PREACHING AT A MELA.—Rev. J. A. Elliot, in *The Harvest Field*, reports a method of preaching at the great annual *mela*, or sacred feast, at the town of Ajudhya (Oude). Two melas are held in this place each year, one to commemorate the birth of Rama, and the other his death. The town itself has a population of not far from 10,000; but the pilgrims, according to the government estimate based upon the number who passed over the Gogra bridge, were not less than 400,000. The Wesleyan and the Church Missionary Societies joined forces, numbering in all sixteen, both male and female. They were divided into four groups of four each: one band always standing near the Hanuman temple, and the other bands at important positions so as to catch the bathers going to and from the river. Each band began with a series of Christian lyrics, followed by preaching till eleven A.M. At three P.M. the bands went out again, returning at nightfall. The common people heard the Word gladly. The Hindus are now seeking to meet this effort of the Christians by attempting to preach themselves, and one tall, handsome Brahman gave a good deal of trouble by his disputatious methods. In the midst of one of these preaching services, a messenger came to Mr. Elliot from the *mahant* (abbot) of a large temple, wishing much to see him. The whole company went to the temple and were soon squatting on the floor. The mahant said, "I am a seeker after truth; I have read the whole of your Bible, some parts many times; I have read many of your controversial books. I hear that you speak the language well, and understand both the Hindu and Christian controversy. So I have troubled you. We will have no disputes, no anger, please. I merely want a number of questions replied to that are troubling my mind, and that I think you can answer." For an hour the discussion of Christian truth went on quietly. The disputatious pandit tried several times to speak, but the abbot would silence him by saying, "You don't understand these things," or "You're in a temple, not in the street." Scenes somewhat similar to this occurred several times during the mela, and great numbers heard the truth and seemed to be impressed by it. But the terrible bonds of caste stand still in the way of an open confession of what they inwardly believe.

A FRUITFUL YEAR.—The report of the North India Conference of the American Methodist Episcopal Church states that during the last year 14,749 persons have been baptized. This is an astonishing growth. One good test of the genuineness of this religious movement is the fact that the contributions of the native Christians have more than doubled within the year.

There has also been a general Christian movement in the Cuddapah and Gooty districts, where the London Missionary Society is at work. A report of a committee appointed to visit these districts is printed in *The Harvest Field*, from which it appears that there is a genuine religious awakening among the Mala people which gives much promise. Doubtless the motives of these people are mixed, but there seems to be a genuine desire for religious instruction. The people are asking for teachers, and in many villages the temples have been destroyed. They are convinced of the falsity of their old faiths and are impressed by the character of the Christian religion. Few of the adults can read, but their earnestness of purpose is shown by their efforts to commit to memory such lessons as are given them by their teachers, and by their efforts to gain a knowledge of the life of Christ. The inadequacy of the agencies employed among these people is painful. In the Cuddapah district there are eighty-

eight villages, having only thirty-nine resident teachers among them, and the visiting deputation declares that 145 additional teachers are needed. Men are even more needed than money. This mass movement toward Christianity will be a serious peril unless a force of Christian laborers is forthcoming.

NATIVE OPINION IN INDIA.—At a Social Conference, held at Nagpore, by representative men of various classes in India, many matters relating to reform were discussed, and a great variety of opinions were expressed. Among the points considered was one respecting the visiting of other countries by Hindus. It is practically impossible for a Hindu to travel abroad and conform to the rules of his caste. Should he visit Great Britain he must come in contact with individuals and eat food in a way which would break caste. There has therefore been very strong opposition toward foreign traveling, and some who have returned from abroad have either lost caste or been obliged to go through the disgusting rites by which it may be regained. This Social Conference passed the following resolution : “That in the opinion of this Conference it is not desirable to excommunicate persons who undertake distant sea-voyages, and that the Social Reform Associations be requested to exert themselves to secure the retention of the social status enjoyed by them in their caste.”

The Conference also resolved that the disfigurement of child-widows without their consent should be discouraged, and that the movement in favor of the remarriage of these child-widows should be favored on all suitable occasions. A letter of a prominent Hindu, Dewan Raghunatha Rau, of Madras, on this subject of remarriage is given in *The Harvest Field*, in which he affirms that he had preached throughout India that the Shaster did not disapprove of remarriage, but although no one disputed this, yet he had made few converts. The uneducated masses affirm that while he preached good doctrine, yet there was no use in changing the existing state of things. Pandits, while admitting that he had quoted the Shasters correctly, said, “Why make any change when the existing state of things is highly satisfactory to the people?” This Hindu gentleman affirms that though many on platforms, and in the presence of superiors, had spoken in a commendatory way of the reform, yet, when they went among their relatives, they did not stand by their convictions. He gives two or three illustrations of this fact. We quote one of them : “I began to preach from 1880 that the marriage of widows was sanctioned by the Shaster. I made about a thousand people to say that they agreed with me. They signed certain rules framed by me for the Marriage Association. These were published throughout India and England. Within two years after this, myself, Veerasalingam Pantulu, and Hon. Chenchala Rau arranged for the celebration of the marriage of a child-widow at Madras. A number of educated men were so good as to honor the occasion with their presence. A few days later a dinner was arranged with the newly married couple, and many were invited to it, but not more than half a dozen dined together. This small band of six was excommunicated. Myself, Hon. Chenchala Rau, Narasiah, and Buchaya Pantulu had to face the brunt of the excommunication. Our relatives forsook us; our priests refused to celebrate Shraddhas in our houses, and our dead were refused their funerals. Even for the removal of corpses, none would assist. I am thankful to say that we stood firm. As for Veerasalingam Pantulu, he left for his country to suffer similar annoyances. We conducted ourselves in perfect accordance with the Shaster. We helped each other in performing Shraddhas, etc. The priests, finding that we could go on without them for three or more years, removed the excommunication.” In another case, where a dinner was announced, with strict observance of caste and caste rules, only three quarters of a dozen of the invited guests appeared, since they would not recognize, or do honor to, the editor of the Hindu newspaper, whose daughter had been remarried and who was to be a guest on the occasion. These facts furnish striking illustration of the mighty hold which caste has upon the people of India.

[June,

Miscellany.

BIBLIOGRAPHICAL.

Medical Missions: Their Place and Power. By John Lowe, F.R.C.S.E., Secretary of the Edinburgh Medical Missionary Society. With an Introduction by Sir William Muir. Third edition. New York and Chicago: Fleming H. Revell Company.

We are glad to see that the public has called for a third edition of this standard book on medical missions. Dr. Lowe writes with enthusiasm, yet with calmness, and his arguments in favor of medical missions are conclusive both as a means of alleviating human misery, and as an agency for the propagating of the gospel. The power of this agency is well illustrated by the results of medical work in India, China, and elsewhere, and two chapters are devoted to the history of medical missions. Dr. Lowe is Secretary of the Edinburgh Medical Society, and Superintendent of its Training Institution, and is an authority on the subject about which he writes. We hope that this valuable treatise of his, now that it has been reissued in the United States, will have a wide circulation.

Indian Gems for the Master's Crown. By Miss Droeze, of Landour, India. London: Religious Tract

Society. New York and Chicago: Fleming H. Revell Company, Sole Agents. Price, 80c.

This volume comprises two narratives relating to persons brought from Hinduism into the Christian faith. The first of these, *The Indian Devotee*, was prepared by the daughter of a missionary of the Church Missionary Society who has been in India for fifty years, and the story is vouched for by the Religious Tract Society as perfectly true. It has already been translated into several foreign languages and well illustrates the difficulties and trials through which Hindus must pass in coming into the full light of the gospel. The other story is the autobiography of Tulsi Paul, who came out from Hinduism and became pastor of a native colony in Northern India. An excellent book for the Sunday-school library.

BOOKS RECEIVED.

Tobacco: its use and abuse. By Rev. J. B. Wight, Syracuse. New York: A. W. Hall, Publisher.

Dixon on Ingersoll. Ten discourses. By Rev. Thomas Dixon, Jr. New York: J. S. Ogilvie, Publisher, 57 Rose Street.

Glimpses of Heaven. By Rev. W. H. Munnell, Louisville, Ky. Philadelphia: John Y. Huber Co., Publisher.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For Micronesia: with thanksgiving for the safe return of the *Morning Star* and for the preservation of the lives of all our missionaries in the island world, let there be earnest prayer for the work already begun and for that which is awaiting additional helpers; that the missionaries may be cheered in their loneliness; that the converts may be steadfast; and that obstacles may be removed so that these waiting islands may receive God's law.

DEPARTURES.

- May 4. From New York, Burt N. Bridgman, M.D., and wife, to join the Zulu Mission. Dr. Bridgman is a son of Rev. H. M. Bridgman, of the Zulu Mission.
 May 7. From Boston, Rev. Frank W. Read and wife, to join the West Central African Mission.

ARRIVALS IN THE UNITED STATES.

- April 25. At New York, Rev. Mark Williams, of the North China Mission.
 April 26. At New York, Rev. William H. Sanders, of the West Central African Mission.
 May 3. At San Francisco, Rev. A. C. Walkup, of the Micronesian Mission.
 May 7. At New York, Rev. William E. Locke and wife, of the European Turkey Mission.
 May 9. At San Francisco, Rev. H. P. Perkins and wife, of North China.
 The *Morning Star* arrived at Honolulu from Micronesia, April 10. (See page 224.)

DEATH.

April 26. At Middlebury, Vt., Mrs. Charlotte H. Ladd, widow of Rev. Daniel Ladd, formerly of the Western Turkey Mission. Mrs. Ladd was a sister of the late President Kitchell of Middlebury College, and was born at Cornwall, Vt., May 8, 1810, embarking for Turkey with her husband, July 16, 1836. They were released from connection with the Board in 1869. She was a woman of rare energy and devotion. A missionary now in this country, reporting her death, says, "We have one less here to pray for us."

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Bitter persecution in India. (Page 245.)
2. A revival in Eastern Turkey. (Page 244.)
3. A kindergarten in Turkey. (Page 242.)
4. A school in Japan closed. (Page 247.)
5. Work on the island of Kiushiu. (Page 249.)
6. Items from West Central Africa. (Page 240.)
7. The gift of a deacon in Mexico. (Page 250.)
8. Items from India. (Page 254.)
9. The centenary of Carey's missionary sermon. (Page 235.)

Donations Received in April.

MAINE.

Cumberland county.		Stratford county Aux.
Auburn, Y. P. S. C. E. of High-st. Cong. ch., for support of catechist, Madura,	41 20	Durham, Cong. ch. and so.
Freeport, 1st Cong. ch.	5 00	Rochester, Cong. ch. and so.
Portland, 2d Cong. ch., to const. PHILIP H. FARLEY, WILLARD C. G. CARNEY, SAMUEL C. GOULD, ALBERT D. ROBINSON, H. M.	1,000 00	Sullivan county.
Yarmouth, 1st Parish ch.	50 00—1,096 20	Newport, A friend,
Hancock county.		
Castine, Rev. A. E. Ives,	5 00	
Orland, Miss'y Soc. of 1st Cong. ch.	5 00—10 00	
Lincoln and Sagadahoc counties.		
Bath, Winter-st. ch., add'l 50; "A memorial gift from a daughter," 10,	60 00	
Washington county.		
Princeton, Cong. ch. and so.	7 00	
Vernon county.		
Wells, 1st Cong. ch.	19 00	
West Newfield, Cong. ch. and so.	13 00—32 00	
Legacies.— Bangor, Nehemiah Kit- tredge, by D. M. Reed and K. K. Thompson, Trustees,	1,205 20	
	2,853 71	
	4,058 91	

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Rindge, Cong. ch. and so.	11 40	
Roxbury, Brigham Nims,	20 00	
Swanzey, Cong. ch. and so.	12 00—43 40	
Grafton county.		
Lyme, Cong. ch. and so.	46 75	
Hillsboro county.		
Amherst, Cong. ch. and so.	22 85	
Hillsboro Center, Cong. ch. and so.	10 00	
Goffstown, Miss. Mary A. Hadley,	25 00	
Milford, 1st Cong. ch.	47 00	
Nashua, 1st Cong. ch.	50 00—154 85	
Merrimack county.		
Pembroke, 1st Cong. ch.	19 83	
Rockingham county.		
Epping, Cong. ch. and so.	40 32	
Exeter, Nath'l Gordon, for the Gor- don Theol. Sem., Tung-cho,	62 50	
Newmarket, T. H. Wiswall,	10 00	
Raymond, Miss. J. T. Dudley,	4 00—116 83	

Legacies.— Haverhill, Mrs. Mary Ann H. Smith, by Mrs. Lucy Ellen Kimball, Ex'x,	200 00
	642 01

VERMONT.

Caledonia county.		
Danville, Cong. ch. and so.	25 00	
Essex county.		
Granby, A friend,	5 00	
Lamoille county.		
Stowe, A friend,	50 00	
Orange county.		
Brookfield, 1st Cong. ch.	8 65	
Corinth, Cong. ch. and so.	10 83—19 47	
Orleans county.		
North Craftsbury, Cong. ch. and so.	7 00	
Rutland county.		
Fair Haven, 1st Cong. ch.	17 15	
Washington county.		
Northfield, Cong. ch. and so.	15 62	
Windham county.		
Brattleboro, Centre Cong. ch., m.c.	45 85	
Dummerston, Cong. ch. and so.	13 75	
Putney, Cong. ch. and so.	25 00—84 60	
Windham county.		
Sharon, Cong. ch. and so.	16 00	
Springfield, Cong. ch. and so.	179 32—195 32	
	419 16	

MASSACHUSETTS.

Berkshire county.		
Hinsdale, Cong. ch. and so.	18 32	
Stockbridge, A lady friend,	10 00—88 32	
Bristol county.		
Attleboro Falls, Central Cong. ch.	9 00	
Berkeley, Friends,	30 00	
Rehoboth, Cong. ch. and so.	11 20—50 20	
Brookfield Association.		
Barre, Evang. Cong. ch.	120 23	

[June,

New London co., L. A. Hyde and H. C. Learned, Tr's.	
New London, 1st Ch. of Christ, of which 14.57, m. c., to const.	
Miss FANNY BRISTOL, H. M.	124 56
Norwich, Park Cong. ch., 50; Broadway Cong. ch., 200.	250 00—374 56
Tolland co., E. C. Chapman, Tr.	
Mansfield, 2d Cong. ch. and Sab. sch.	13 80
Union, Cong. ch. and so.	5 00—18 80
Windham county,	
Chaplin, Cong. ch. and so.	112 40
North Woodstock, Cong. ch. and so.	36 37
Woodstock, 1st Cong. ch., with other dona. to const. CLARENCE H. CHILD, H. M.	43 00—192 77
	1,825 26

NEW YORK.

Brooklyn, Church of the Pilgrims, add'l, W. T. Hatch, 100; Park Cong. ch., 9.04; Central Cong. Sab. sch., for two Bible readers, Madura, 36,	145 04
Cambridge, Cong. ch.	20 00
Candor, E. A. Booth,	25 00
Churchill, Cong. ch.	28 92
Clinton, Mrs. George K. Ells,	20 00
East Albany, Cong. ch.	13 00
Fairport, Cong. ch.	45 35
Flushing, Cong. ch., 55.53; Cong. Sab. sch., for pupil in Broosa school, 40.	95 53
Gaines, Cong. ch.	18 15
Mannsville, 1st Cong. ch.	26 25
Moravia, "A Congregationalist" to const. Rev. WM. F. BRIGGS, H. M.	50 00
New York, Charles J. Starr, 400; Young Ladies Foreign Missy Soc. of Broadway Tab., for scholarship at Aintab College, 70; A friend, 3; "Promised at Minneapolis, 1.20.	474 10
Olean, 1st Cong. ch.	5 23
Perry Centre, Cong. ch.	20 60
Phelps, Mrs. Wm. H. Jackson,	2 00
Sayville, Suffolk Assoc. Collection,	8 00
Schenectady, Evan, Cong. ch.	50 00
Syracuse, Good Will Cong. ch.	26 50
West Bloomfield, "Confidence,"	100 00
West Groton, Cong. ch.	11 00
—, A sincere friend,	1 00—1,170 75

Legacies. — Owego, George Sidney Camp, by Bangs and Stetson, Atty's, N.Y., less expenses, 155.17.

1,217 32
2,388 07

NEW JERSEY.

Jersey City, 1st Cong. ch. 44 87
Roselle, A friend, "to help toward the million," 100 00—144 87

PENNSYLVANIA.

Braddock, Cong. ch. 11 69
Ridgway, 1st Cong. ch. 50 00—61 69

VIRGINIA.

Herndon, Cong. ch. 5 80

NORTH CAROLINA.

Tryon, United Church of Christ, 4 35

GEORGIA.

Savannah, Miller's Station Cong. ch. 98

FLORIDA.

Daytona, 1st Cong. ch. 10 00
Philips, Cong. ch. 10 50
South Jacksonville, "Phillips Soc." 5 00—95 50

TENNESSEE.

Deer Lodge, Cong. ch. 5 00

TEXAS.

Austin, Tillotson Church of Christ, Dallas, 1st Cong. ch. 7 75
33 75—32 50

INDIANA.

Orland, Cong. Sab. sch., for young missionaries, 2 50

MISSOURI.

Joplin, V. P. S. C. E., for young missionaries, 12 50
Kansas City, 1st Cong. ch., 81.95; Rev. S. Penfield, 8.
Meadville, C. L. Goodale, 80 95
Nixa, Friends, 5 00
Parkville, Arthur S. Cooley, 5 00
Republic, Cong. ch., 5 35
Sedalia, 1st Cong. ch. 57 32
St. Joseph, Tabernacle Cong. ch. 31 43
Twin Springs, Cong. ch. 1 00—208 35

OHIO.

Austinburgh, V. P. S. C. E., for native preacher in the Marshall Islands, Batesville, Mrs. A. H. Cowgill, 30 00
Bellevue, 1st Cong. ch. 30 00
Clarksfield, Cong. ch. 25 08
Freedom, Cong. ch. 9 00
Hudson, W. C. Webster, 3 60
Huntsburg, Cong. ch. 10 00
Kinsman, 1st Cong. and Presb. ch. 17 15
Marietta, Harmar Cong. ch., toward sup. of Rev. E. B. Haskell, 20 00
Maryville, 1st Cong. ch. 31 92
North Bloomfield, Cong. ch. 5 22
North Madison, Cong. ch. 2 00
Oberlin, 1st Cong. ch., 77.35; A. W. Price, 2.50; William W. Mead, for Rio Grande Training Sch., Mexico, 40 00
ao; Rev. George Thompson, 5;
Students of Oberlin Coll., for sup. of Rev. Cyrus A. Clark, 250.
Painesville, A memorial of Mrs. Martha S. Lawrence, by Rev. H. Lawrence, 354 85

Saybrook, Cong. ch. 50 00
Sheffield, Cong. ch. 13 25
Unionville, Cong. ch. 10 50
Wayne, 1st Cong. ch. 6 04
West Williamsfield, Cong. ch. 43 00
Williamsfield Centre, Cong. ch. 34 00
Windham, Cong. ch. 5 35
Windham, Cong. ch. 26 63—737 59

ILLINOIS.

Alton, Church of the Redeemer, Batavia, Cong. ch. 70 00
Bureau, Cong. ch. 18 00
Chenoa, Cong. ch. 2 50
Chicago, U. P. Cong. ch., m. c., 8.44; V. P. S. C. E. of do., for young missionaries, 25; students in Theol. Sem., for sup. of Rev. C. N. Kansem, 430.85; A friend of Rev. H. A. Cotton, 40; Carrie J. Parrey, 1. 505 29
Crystal Lake, Cong. ch. 14 00
De Pue, Cong. ch. 3 25
Earville, Cong. ch., 25.85; "J. A. D.", 25. 50 85
Elgin, Prospect-st. Cong. ch. 23 00
Galesburg, V. P. S. C. E. of 1st Cong. ch., for young missionaries, 15 00
Garden Prairie, Cong. ch. 2 72
Huntley, Cong. ch., add'l, 1. 50
Ivanhoe, Cong. ch. 8 66
Jefferson, Cong. ch. 15 00
Jerseyville, Mary S. Wurtz, 5 00
Neponset, V. P. S. C. E., for young missionaries, 6 25
Pittsfield, Cong. ch. 24 75
Polo, Ind. Presb. ch. 20 50
Princeton, Cong. ch. 41 47
Ridgeland, V. P. S. C. E., for young missionaries, 15 00
Rockford, 1st Cong. ch. 275 00
Rogers Park, V. P. S. C. E. and Cong. Sab. sch., for young missionaries, 85 00

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Rollo, Cong. Sab. sch., for young mis-	
sionaries,	3 55
Rosemond, Cong. ch.	7 50
Sandwich, Cong. ch.	37 05
St. Charles, Cong. ch.	26 00
Sterling, 1st Cong. ch.	83 00
Thomasboro, A friend,	3 00
Udina, J. C. Hall	5 00
Wheaton, V. P. S. C. E. of College	
Church, for young missionaries,	10 00
White Willow, Lewis Sherrie,	10 00
Winnetka, Cong. ch.	65 68
Wauponsie Grove, Cong. ch.	20 04—1,411 26
<i>Legacies.</i> — Avon, Mrs. Elizabeth	
Churchill, by S. S. Clayberg and	
Rev. J. D. Wyckoff, Ex's,	30 67
Galva, J. F. Hyde, by M. M. Ford,	
Trustee,	1,242 16
Waukegan, Mrs. Sarah E. Barker,	
by Harriet W. Hinckley,	1,000 00—2,273 83
	3,684 09

MICHIGAN.

Covet, Cong. ch.	20 50
Detroit, A friend,	50 00
Grand Rapids, 1st Cong. ch., add'l,	56 00
Greenville, Cong. ch.	40 00
Kalamazoo, 1st Cong. Sab. sch., for	
young missionaries,	15 00
Kendall, Cong. ch.	4 95
Muskegon, 1st Cong. ch.	32 05
Owosso, Mrs. Julia F. Sharts,	1 00
Richmond, 1st Cong. ch.	8 00
Stanton, V. P. S. C. E., for young mis-	
sionaries,	6 25—233 75

WISCONSIN.

Beloit, Rev. Jeremiah Porter, D.D., an	
Easter gift,	
Brant, Mrs. E. W. Scott,	3 60
Clinton, Cong. ch.	81 10
Columbus, Olivet Cong. ch.	34 00
Eagle River, Cong. ch.	7 00
Eau Claire, 2d Cong. ch.	8 28
Evansville, Cong. ch.	22 50
Genesee, Cong. ch., add'l,	50
Lancaster, Cong. ch.	48 30
Lake Geneva, Mrs. Geo. Allen,	5 00
Oconomowoe, Cong. ch.	10 00
Osseo, Cong. ch.	1 95
Platteville, Cong. ch.	42 50
Royalton, Cong. ch. and Sab. sch.	4 00
Sturgeon Bay, Hope Cong. ch.	8 53
Sun Prairie, Cong. ch.	10 90
Union Grove, Cong. ch.	23 38
West Salem, Cong. ch.	30 00
Whitewater, 1st Cong. ch.	21 00—406 54

IOWA.

Algona, A. Zalitien,	20 00
Blairsburg, Cong. ch.	11 62
Cass, Cong. ch.	18 19
Cedar Falls, A friend, toward sup. of	
Rev. Edward B. Haskell,	5 00
Chester Centre, Cong. ch.	11 49
Corning, Cong. ch.	12 00
Cresco, Cong. ch.	7 00
Dubuque, V. P. S. C. E. of Immanuel	
Cong. ch., for young missionaries,	6 25
Fairfield, J. W. Burnett,	20 00
Franklin, Cong. ch.	5 93
Gen Point, Cong. ch.	4 53
Grinnell, Cong. ch., 150.79; A friend,	
5 79	155 79
Kellogg, Cong. ch.	11 70
Lyons, 1st Cong. ch.	13 97
Mason City, V. P. S. C. E., for young	
missionaries,	10 00
Nevinsville, Cong. ch.	4 13
Newell, Cong. ch.	17 49
Quasqueton, Cong. ch., of which 25	
from Mrs. E. M. Knox,	30 85
Staceyville, Cong. ch.	10 37
Waverly, Cong. ch.	24 60—400 83

<i>Legacies.</i> — Des Moines, Mrs. Harriet	
L. Rollins, by S. A. Merrill, Ag't,	
rent and int.	57 00

457 83

MINNESOTA.

Ada, Cong. ch.	11 65
Anoka, Cong. ch.	19 00
Crookston, Cong. ch.	5 30
Custer, Mrs. Eliza J. Thomas,	5 00
Elgin, Cong. ch.	8 75
Glyndon, Cong. ch. and Sab. sch.	3 02
Hawley, Union ch.	7 18
Morris, Cong. ch., 21.43; Y. P. S. C.	
E., for young missionaries, 12.50,	33 93
Rochester, A friend,	10 00
Sleepy Eye, Cong. ch.	5 60
Spring Valley, Cong. ch.	20 20
St. Cloud, 1st Cong. ch.	7 67
St. Paul, Pacific Cong. ch.	18 22
Wabasha, V. P. S. C. E., for young	
missionaries,	17 50—166 03

KANSAS.

Anthony, Cong. ch.	11 00
Burlington, V. P. S. C. E., for young	
missionaries,	6 25
Diamond Springs, Cong. ch.	5 35
Ellis, 1st Cong. ch.	17 00
Garnett, Cong. ch.	10 00
Leavenworth, V. P. S. C. E., for young	
missionaries,	6 25
Manhattan, 1st Cong. ch., to const	
Rev. G. H. PEREV, H. M.	54 36
Partridge, Cong. ch.	26 35
Russell, Cong. ch., 13.50; Woman's	
Miss' Soc. of do., 10,	23 50
Sterling, Cong. ch.	6 74
Wellington, W. K. Daiks,	45 00—201 80

NEBRASKA.

Butte City, Cong. ch.	2 70
Clay Center, Cong. ch.	11 74
Fairmont, Y. P. S. C. E., for young	
missionaries,	10 00
Freewater, Cong. ch.	2 00
Friend, German Cong. ch.	3 80
Grafton, Cong. ch.	7 00
Silver Creek, Cong. ch.	3 00
Spencer, Cong. ch.	3 60
Springview, Cong. ch.	11 05
Sutton, F. B. Battishill,	19 78
Wallace, Cong. ch.	13 36
Waverly, Cong. ch.	11 45
——, A friend,	35 00—134 42

CALIFORNIA.

Alameda, Cong. ch.	24 40
Green Valley, Cong. ch.	16 00
Oakland, 2d Cong. ch., 16.65; Mrs.	
Cornelia Richards, deceased, by her	
husband, 5,000; Class of 1833, in	
Pacific Theol. Sem., for support of a	
theol. student at Tung-cho, 12.60, 5,009 23	
Petaluma, Cong. ch.	31 90
Sacramento, 1st Cong. ch.	209 20
San Francisco, 1st Cong. ch., 333; 4th	
Cong. ch., 11,	344 00
San Miguel, Cong. ch.	3 75—5,658 10

COLORADO.

Denver, South Broadway Cong. ch.	19 50
Pueblo, 1st Cong. ch.	29 75—42 25

WASHINGTON.

Edmonds, 1st Cong. ch.	2 00
Ritzville, German Cong. ch.	5 00—7 00

NORTH DAKOTA.

Fargo, 1st Cong. ch.	15 69
Michigan City, Cong. ch.	4 00—19 69

SOUTH DAKOTA.

Aberdeen, Plymouth Cong. ch.	7 50
Custer City, Cong. ch.	9 75
Egan, Rev. and Mrs. C. W. Matthews,	4 00
Fort Pierre, Cong. ch.	2 39
Freedom, Cong. ch.	3 32
Garretson, Cong. ch.	2 55
Hot Springs, Cong. ch.	3 50
Winfred, Cong. ch.	6 50
	41 52

IDAHO.

Pocatello, 1st Cong. ch.	9 00
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WYOMING.

Cheyenne, 1st Cong. ch.	33 80
Rock Springs, 1st Cong. ch.	23 00

DOMINION OF CANADA.

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, <i>Treasurer</i> .	
For the Canadian station, West Central African Mission,	300 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Nova Scotia, Auburn, Rev. B. Musgrave,	5 00
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For several missions in part,	9,582 24
For traveling expenses of Miss Anna F. Webb,	14 87-9,597 11

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer</i> ,	1,300 00
For Miss Day,	225 00-2,025 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,	
<i>Treasurer</i> ,	50 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central Cong. Sab. sch., of which no sum from Miss E. F. Rich deceased, 24-27; Cape Elizabeth, Y. P. S. C. E. of South Cong. ch., 2; Cumberland Centre, Cong. Sab. sch., 30; do, Y. P. S. C. E., for pupil in Central Turkey College, 21 80; Standish, Y. P. S. C. E., 5; Waterville, Cong. Y. P. S. C. E., 34-35;	
	117 42

CHILDREN'S "MORNING STAR" MISSION.

VERMONT.—Northfield, Cong. Sab. sch.	6 00
MASSACHUSETTS.—Lawrence, Nellie M. Choate's Sab. sch. class, 3-09; Monson, Sunshine Band, 1; Northampton, 1st Cong. Sab. sch., Primary dept, 5; Worcester, Primary dept Central Cong. Sab. sch., 5;	
	14 09
	117 42

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Cong. ch.'s as follows: Fryeburg, 10; Harrison, 2-30; Lovell, 5; North Bridgton, 6-20; South Bridgton, 7-48; Waterford, 2; all for Rev. Mr. Ishii's Orphan Asylum, Japan,	33 98
New HAMPSHIRE.—Cong. ch.'s as follows: Bartlett, 7-58; North Conway, 13; Tamworth, 8; all for Rev. Mr. Ishii's Orphan Asylum, Japan,	28 58
MASSACHUSETTS.—Boston, Mrs. S. Q. Brown and Miss Douglas, ro each, for Tilapiai	

NEW HAMPSHIRE.—Wakefield, Cong. Sab.

sch.	3 00
Vermont.—Montpelier, Bethany Cong. Y. P. S. C. E., toward support of two young men Pasumalai Sem.	36 00

MASSACHUSETTS.—Barre, Evang. Cong. Sab. sch., 8-31; Boston, Y. P. S. C. E. of Trinity ch., Neponset, 12-89; Cong. Sab. sch., Allston, 7-41; Clarendon Hills, Cong. Sab. sch., 8-70; Globe Village, Evang. Free Ch. Sab. sch., 10; Newburyport, Y. P. S. C. E. of North Cong. ch., 12-40; Scituate, Y. P. S. C. E., 3-94; South Easton, Y. P. S. C. E., 6-25.

RHODE ISLAND.—Central Falls, Y. P. S. C. E., for pupil in China, 13-60; Providence, Union Cong. Sab. sch., 46-78.

CONNECTICUT.—Chestnut Hill, Y. P. S. C. E., 1-30; Cromwell, Cong. Sab. sch., of which 80 for two students at Marash, 117-01; Danbury, Y. P. S. C. E. of Ed Cong. ch., for pupil in Erzroum High Sch., 10; Trumbull, Y. P. S. C. E., 5-43.

NEW YORK.—Brooklyn, Willoughby-ave. Chapel Sab. sch., 100; Syracuse, Geddes Cong. Sab. sch., 11-42.

NEW JERSEY.—Passaic, 1st Cong. Sab. sch.

PENNSYLVANIA.—Allegheny, 1st Cong. Sab. sch., 25; Braddock, 1st Cong. ch., Y. P. S. C. E., for student at Madura, 10; do, Cong. Sab. sch., 10; Kane, A soldier of the Cross, for pupil in Bardezag High Sch., 30.

MISSOURI.—Republic, Cong. Sab. sch.

OHIO.—Freedom, Cong. Sab. sch., 2-50; Hurtsburgh, Cong. Sab. sch., 5; Tallmadge, Cong. Sab. sch., 3-90; do, Y. P. S. C. E., 1-43.

ILLINOIS.—Glencoe, Y. P. S. C. E., 9-98; Marseilles, Y. P. S. C. E., 1-37.

MICHIGAN.—Detroit, Y. P. S. C. E. of Canfield-ave. Cong. ch.

WISCONSIN.—Sparta, Cong. Sab. sch., 5-78; Sturgeon Bay, Y. P. S. C. E. of Hope Cong. ch., 1-20.

IOWA.—Corning, Cong. Sab. sch., 3-50; do, Y. P. S. C. E., 4; Kellogg, Y. P. S. C. E., 2; Lyons, Y. P. S. C. E. of 1st Cong. ch., 3-80.

MINNESOTA.—Ada, Cong. Sab. sch., 1-98; Alexandria, Cong. Sab. sch., 3-78; Cannon Falls, Cong. Sab. sch., 3-98; Dora, Cong. Sab. sch., 1; Freeborn, Cong. Sab. sch., 2-23; Grey Eagle, Cong. Sab. sch., 1-17; Hancock, Cong. Sab. sch., 3-86; Hansen, Cong. Sab. sch., 1-66; Hawley, Y. P. S. C. E., 2; Spring Valley, Cong. Sab. sch., 5-95; St. Paul, Y. P. S. C. E. of Pacific Cong. ch., 2-60.

CALIFORNIA.—Oakland, Y. P. S. C. E. of Market-st. Cong. ch.

COLORADO.—Pueblo, 1st Cong. Sab. sch.

SOUTH DAKOTA.—Redfield, Cong. Sab. sch.

7 00

36 00

69 90

60 38

133 74

133 74

111 42

7 87

12 83

11 35

3 80

6 98

13 30

29 21

1 40

3 22

2 41

704 22

NEW YORK.—Clinton, Freddie N. Eells, deceased, 3; Cortland, Primary dep't 1st Cong. Sab. sch., 5,

ILLINOIS.—Greenville, Carrie S. Peach,

8 00

20 20

28 29

Tr. school; Extra-Cent-a-Day Band of Cong. House, for Wagolie school, 12; Y. P. S. C. E., Brighton, for work of Miss E. C. Wheeler, 10-07; Bridgewater, Friends, for use of Rev. Schuyler S. White, Japan, 30; Fall River, Central ch. mission, for work care of Rev. H. B. Newell, 5; Lowell, High-st. Cong. ch., W. H. White, for use of Rev. James L. Fowle, 50; Milford, Cong. Sab. sch., for use of Mrs. L. S. Crawford, 25; Millbury, 1st Cong. ch., for "First Cong.

[June, 1892.]

ch., "Millbury Cottage, Pasumalai," 150; Royalton, "Christian Learners and Helpers' Union," toward sup. of pupil in Mrs. W. O. Ballantine's school, Rahuri, 12; Springfield, A friend, for church at Yam-boul, care Rev. G. D. Marsh, 33.33; do., for Church of the Christian Pilgrims, care Rev. J. D. Eaton, Mexico, 33.33; do., for schools in Khanoo district, care Rev. D. A. Richardson, 33.34; do., for relief in Ogaki, care Rev. J. D. Davis, 50; do., for work in Ogaki and vicinity, care Miss Eliza Talcott, 50; West Medford, Cong. Sab. sch., for work of Rev. C. M. Severance, Japan, to const. Rev. HERBERT W. STEBBINS, H. M., 50; Worcester, H. B. Lincoln, for Lincoln Cottage at Pasumalai Sem., 150; do., Primary dep't Central Cong. Sab. sch., for use of Miss Emily C. Wheeler, Har-
724 07
95 73
95 73

CONNECTICUT.—Cromwell, Cong. Sab. sch., for Mrs. Hume's school, Bombay, 5; Danbury, 1st Cong. Sab. sch., for work of Rev. J. H. Pettee, Japan, 27.50; East Hampton, V. P. S. C. E., for work of Rev. C. N. Ransom, Zulu, 13; East Hartford, Cong. ch., for Jaffna College, Ceylon, 4.00; Goshen, Cong. ch., for Rev. Mr. Gregorian, Yozgat, 26.10; Higganum, Cong. Sab. sch., supt., for preacher, Madura, in part, so.
NEW YORK.—Brooklyn, Clinton-ave, Cong. ch., for use of Rev. Sidney L. Gulick, Japan, 14.51; Clinton, Mrs. George K. Eells, for² the Church of the Christian Pilgrims, care of Rev. J. D. Eaton, Chihuahua, 5; Little Valley, Cong. Sab. sch., for work of Rev. R. Chambers, Bardezag, 3.10; Naples, Millard Miss' Soc. of Presb. ch., for use of Miss Anna L. Millard, Bombay, 10; New York, collected by Peter Carter for Dispensary, care of Rev. W. S. Dodd, Cesarea, 3,638.00; Young ladies' foreign Miss' Soc. of Broadway Tab., for the Doshisha, 50; do., for medical supplies care of Dr. Root, 50; do., for hospital work care of Dr. Woodhull, Foochow, 50; West Groton, King's Sons and Daughters, for support of Kao Hashin, care of Mr. Sprague, Kalgan, 23; do., V. P. S. C. E., for do., 2.
NEW JERSEY.—Bernardsville, Peany-aid Soc., for work of Mrs. Otis Cary, Osaka, 30; Montclair, 1st Cong. ch., for new church building, Chihuahua, 1,081.

PENNSYLVANIA.—Spring Creek and West Spring Creek, Cong. ch's and Sab. sch's, for work of Rev. Robert Chambers, Bar-dezag.

TENNESSEE.—Nashville, Y. L. S. C. E. in Fisk University, for use of Miss Nancy Jones.

ALABAMA.—Marion, V. P. S. C. E., for use of Miss Nancy Jones.

MISSOURI.—Parkville, Arthur S. Cooley, for church of the Christian Pilgrims, Mexico.

OHIO.—Cleveland, V. P. S. C. E. of Euclid-ave, Cong. ch., for Niigata schools, care of Rev. H. B. Newell, so., do., H. C. White, for do., 25; do., Lewis Ford, for do., to do., Thomas Piwka, Jr., for do., 5; do., V. P. S. C. E. of Plymouth Cong. ch., for Biblicoman in China, 50; Oberlin Aux. of Ohio Branch, for use of Mrs. C. A. Clark, Japan, 25; Toledo, Sab. sch. of Washington-st., Cong. ch., for support of "Sundra," at Girls' sch., Ahmednagar, 25.

ILLINOIS.—Chicago, Ezekiel Timoceanus, 9 liras for support of a school at Antioch, Syria, 3 months, care of Dr. Fuller, 40; do., A friend of Mr. Cotton, for work at Basildone, care of Mr. Woodside, 10; do., Cordelia M. Hills, for use of Miss Johanna Zimmer, Cesarea, 5; do., Willie and Harry Cotton, for work care of Rev. T. W. Woodside, 1; Naperville, students, for do., 6; Ridgeland, Edward P. Martin, for ch. site, Chihuahua, 25.

MICHIGAN.—Ann Arbor, Mary F. Leach, for library for Kobo Girls' Sch., 75; Muskegon, 1st Cong. ch., for Pasumalai College, 18.16,

WISCONSIN.—Lancaster, Cong. ch., for work of Rev. J. D. Eaton, Chihuahua, 1; Ripon, Mrs. E. F. Chandler, for Okayama Orphan Asylum, 10.

IOWA.—Cedar Falls, A friend, for support of pupil at Marsovan, care of Rev. George E. White, 10; Grinnell, Rev. and Mrs. G. H. White, for evangelistic work, Marsovan, 25; Red Oak, V. P. S. C. E., to aid in building a boys' school, Tung-cho, 30; Waverly, Cong. ch., for scholarship of boy, care of Rev. George E. White, Marsovan, 9;
Rev. George E. White, Marsovan, 9,
74 00

MINNESOTA.—Glyndon, Cong. Sab. sch. and friends, for work of Miss Anna L. Millard, 28; Minneapolis, Lowry Hill Cong. Sab. sch., for the Central College building, Tung-cho, 8.25; Northfield, A friend, a thank-offering, for Tung-cho College, China, 20; St. Paul, Young ladies' M. S. of Park Cong. ch., for chapel care of Rev. John Howland, 75.

ARIZONA.—Prescott, Children's Miss' Soc. of Cong. ch., for use of Rev. Otis C. Olds, Mexico.

ITALY.—Florence, Bertha Shrader, for work of Rev. E. P. Holton, Madura,

WESTERN TURKEY.—Talias, "One cent-a-week Bible Society," for Bibles for Zulus, care of Rev. G. A. Wilder,

74 00

131 25

12 75

10 00

8 80

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For use of Miss E. C. Wheeler,	4 00
For do.	20 00
For partial support of children, care of do.	5 00
For pupil, care of do.	3 75
For scholarship at San Sebastian Girls' sch.	125 00
For do., care of Miss Anna F. Webb,	125 00
For use of Miss Agnes M. Bigelow,	30 00
For use of Mrs. Logan,	4 00
For housekeeping outfit for Miss F. E. Griswold,	75 00
For extra evangelistic work, care of Mrs. D. C. Greene,	200 00
For use of Miss C. H. Barbour,	15 00
To refund Miss E. M. Pierce, for money spent in sending girl to American College, Constantinople,	25 00
For Hindu Girls' Sch., care of Miss Dency T. M. Root,	66 00
For iron piping in Girls' sch., Smyrna,	600 00
For cistern for do.	24 50
	132 00-1,454 25

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For land for Kobe Girls' sch.	1,363 96
For College buildings, Marash,	1,000 00
For Miss Parmelee's housekeeping expenses,	75 00
For accommodations for Woman's work, Tung-cho, China, add'l,	200 00
For Miss Russell's housekeeping expenses,	75 00
For Hanum Dyer, care of Miss Hastings' Sourour,	14 00
For use of Rev. A. Fuller, Aintab,	10 00
For Bible-readers in Echigo,	50 00
For school in Niigata,	10 00-2,797 96
	10,713 49

Donations received in April,
Legacies " " "

52,743 38
18,849 89

62,593 27

Total from September 1, 1891, to April 30, 1892: Donations, \$314,528.40;
Legacies, \$143,459.07 = \$457,987.47.

FOR YOUNG PEOPLE.

THE CONVERTED SILVERSMITH.

BY REV. C. R. HAGER, OF HONG KONG.

ABOUT eighty-five miles from Hong Kong, and ten miles from the island of St. John, is situated Kwong-hoi, a walled city containing from 10,000 to 20,000 inhabitants. Every night the four gates of the city are shut, a custom which is observed in all Chinese cities, though there may be as many people living outside of the walls as within them. On the north side of the city, and just outside the city walls, are a number of Chinese shops where trade is carried on. Here is situated one of the chapels of the American Board, where for a number of years the gospel has been preached every evening. The chapel is really nothing more than a Chinese shop fitted up with tables and benches, where persons may gather to receive instruction. Some of the older residents say that the place is haunted, and even now few heathen Chinese will venture to spend the night there alone.

It was in the latter part of the year 1889, that a number of Christians were gathered here to preach the gospel to the heathen. It often occurs that not only one or two speak, but as many as may be present. Whatever may be the custom of conducting preaching services in Christian countries, in China any Christian with some knowledge and experience is expected to bear testimony to the truth, no matter whether he holds the office of preacher or not. It was during one of these series of discourses that a young man entered the chapel and listened to the truth, almost for the first time, and, singularly enough, realized that it contained the word of eternal life. As soon as the service ended the usual invitation was given for any interested person to remain a little while



A CHINESE MERCHANT.

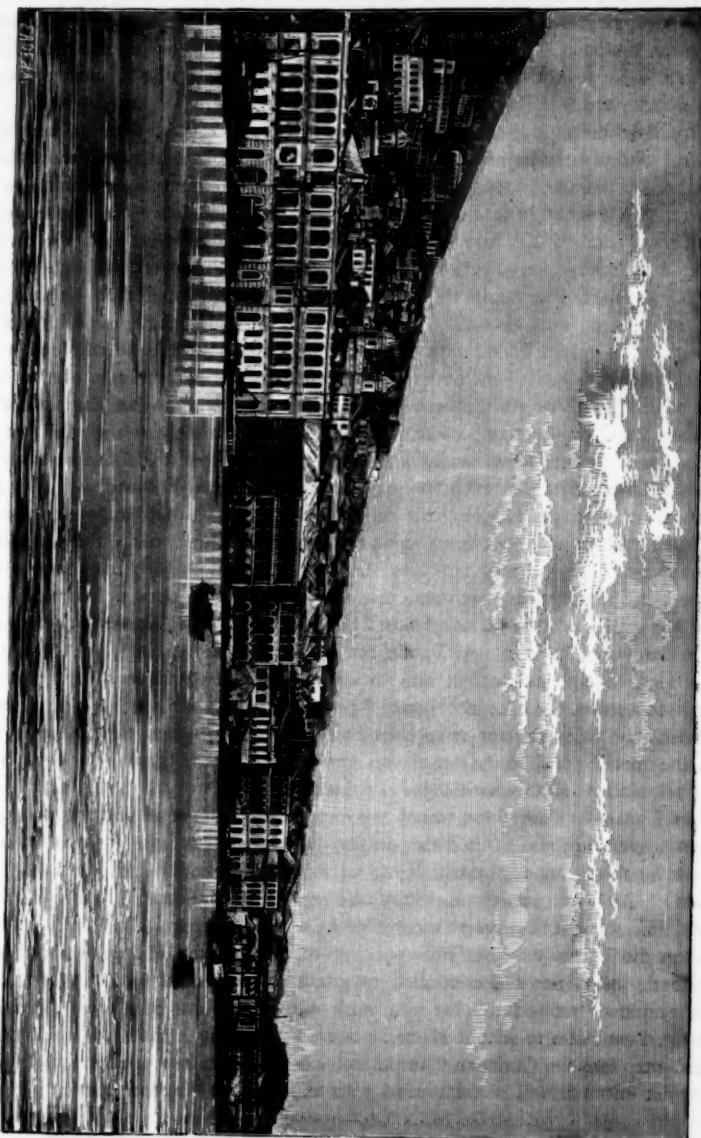
for personal conversion, and this young man among others remained behind and gladly accepted the invitation to drink tea and read the Christian books. I remember how I gave to three or four Chinese a simple Christian classic, dealing with the foolishness of idolatry; then we read it all in concert, stopping occasionally to explain certain characters. Then followed our evening devotional service, which is always an interesting occasion to those who have never seen the Christian worshiping his God. Such a practical object-lesson is always helpful to the heathen mind, and is often more convincing than long and labored arguments. Whatever may be thought of the inquiry meeting in Christian lands, we cannot do without it in China, where conversation, prayer, and praise are employed to show the heathen the way of worshiping the true God.

Chin Po, as we shall now call this young man, was interested in all the exercises, and every night after this one might have seen him wending his way to the chapel to learn more of the "Jesus doctrine." At first he listened more to the preacher, but after a time he became interested in the Book, and commenced to read the Word of Life for himself. It is always a hopeful sign when a man begins to read books, and so it was with this silversmith. The more he read, the more he was convinced of the truth of the gospel. It was soon observed by the heathen that he was a regular attendant at the chapel, and this offered them an opportunity for persecuting him in little ways, and for slandering the Christians as much as possible. At first they ridiculed him, and asked him whether he had drunk any of the foreigners' tea; for it is a common saying among them that foreigners drug the Chinese in order to make them become Christians. Strangers often have refused the usual cup of tea in a chapel lest it contain a decoction which will make them become Christians. To all these sneers and defamatory speeches Chin Po paid little attention, except to bring the cavils of the heathen to the Chinese preacher, who answered them each in its turn. During the day he made silver bracelets, bodkins, and earrings for the Chinese women, but at night he came to the chapel, generally bringing a number of questions with him which troubled his own mind, or which had been proposed by his heathen persecutors.

It was only a few days after he had heard the gospel that I asked him what he thought of the Christian religion, when he told me that he believed it. His answer surprised me greatly, for persons who have been abroad are always harder to bring to a knowledge of the truth than those who have never been away from home. He had been in the Straits Settlements for several years, but his heart was still young and tender, and when the Spirit called him, he heard his voice and began a new life in Christ Jesus. It is always difficult for Chinese converts to pray, and I have seen even literary scholars break down entirely when they first commenced to pray; but to Chin Po this seemed an easy task, and his first prayer was couched in smooth and good Chinese terms. He continued to study and read the Bible and other books, but at the same time the persecutions also increased. His father and mother were informed of his new faith and his employer constantly ridiculed him; but he never wavered, and soon he wanted to be baptized. He knew what the requirements of the Christian Church were as to the Sabbath. On the one hand stood the Word of God, which demanded that he should keep the day holy; on the other stood his employer, who demanded

that he should labor on the Sabbath, and also the parents for whose support he was obliged to labor. What should he do? Would it be right for him to work

A SECTION OF HONG KONG.



on the Sabbath? He did not fear the insults of his fellow-workmen, but what would his parents do if he were thrown out of employment because he refused to

work on the Sabbath? Ah! it was a hard question for him to answer; and so he came to me and asked me whether it would not be possible for him to be a Christian and still work on the Sabbath. I was sorry for him, for I knew the hard struggle through which he was passing. I did not answer his question directly, but asked him what the Bible said about it. To which he replied, "It forbids all work on the Sabbath day." "And what is our guide in such matters?" I asked further. "The Bible," was his quick response.

I said no more, and he immediately went away to consult with his employer, and in a little while he returned, saying that he had decided to keep the Sabbath and receive baptism, though he did not know that his employer would employ him any longer. "It is always safe to obey God and leave the consequences with him," replied I. And so he was baptized and received into the church, after a searching examination. During the day we prayed earnestly that he might be enabled to retain his situation, for we all expected that his employer would give him work no longer. But when the next morning came, his employer told him he might go to work again. The Christians were all rejoiced, and I think Chin Po's heart beat easier; but now he was persecuted more and more by his comrades. Vile stories were carried to his parents about his having become a traitor, and day by day he was made the butt of slanderous and vile epithets.

So many reports were current about his apostasy from the Chinese faith and his unfilial conduct that even his parents became alarmed. And so his mother came to the chapel to complain of the wrongs that we had inflicted upon her son. I shall never forget her lamentation as she accused the Chinese preacher of having robbed her of her son. Her eyes were wet with tears, and all the efforts of the preacher were unavailing in comforting the poor woman's heart, as she continued to sob and exclaim, "I have lost my son! I have lost my son!" When the preacher said that he had not caused him to believe in the gospel, but that God himself had called him to abandon idolatry and serve him, she only wept the more. "Is it not better," said he, "that your son should accept of Christ, than be a gambler or an opium smoker?" To which the wounded heart of the mother replied, "O that you had taught him to gamble and to smoke opium, instead of this hateful Jesus doctrine!"

As I heard her use these words my own heart was pierced, and I turned my eyes heavenward and uttered this prayer: "O Lord how hard it is to lead one of these heathen souls to the true light, for they call darkness light and light darkness!" After her paroxysm of grief had been spent she returned home and since that time she has been more reconciled to her son's being a Christian. All these things did not move Chin Po's purpose to serve God. He was faithful in his Sabbath observance and continued to grow in grace. At the close of the year his employer refused to give him work any longer, and being very anxious to study, I sent him to school where he is now preparing himself for the ministry. His entry into the Christian Church has been difficult, but another brighter and happier entrance will be ministered unto him into the kingdom above.